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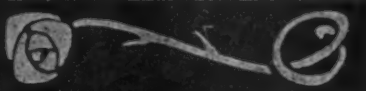
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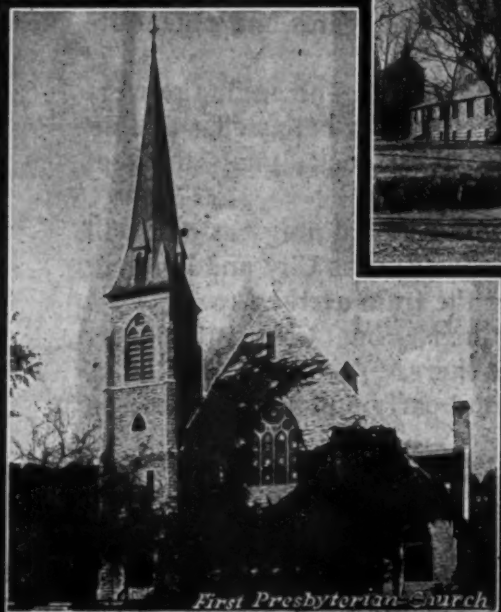
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The Christian Century

CHARLES CLAYTON MORRISON AND HERBERT L. WILLETT.

EDITORS

Illinois and Her Big City

Part of Address at Illinois State Convention.

BY PRESIDENT J. W. KILBORN

I propose to try to bring you a view, or at least a perspective, of the field in which we are planted—the imperial State of Illinois. There spreads before us a wonderful composite picture of “sweet fields of waving green; of dense forests; of great, gaping holes in the earth, out of which the grimy sons of toil are digging black diamonds to satisfy the insatiate demands of thousands of smoking furnaces; we salute your olfactories with the odors from more than twelve thousand producing oil and gas wells; we invite your attention to a vast acreage of undulating prairies, to hundreds of thriving villages towns and cities; to note that this wide expanse called the “Prairie State” is traversed by mighty rivers whose broad bosoms throb with the pulsations of diversified commercial interests; while the whole fabric is interlaced and bound together with glittering bands of steel, over which thunders the iron horse, or which might have sprung out of dreamland to meet the impact of the omnipresent trolley car.

And this great picture is 385 miles long at its extremest points, while its greatest width is 218 miles. Its soil is a rich, warm loam, remarkably fertile, requiring little or no artificial stimulation, readily adapted to agriculture, and yielding a maximum of profit in return for a minimum expenditure of toil. The known coal fields cover approximately an area of 40,000 acres—an inexhaustible supply—to say nothing of immense deposits of lead, zinc, limestone and commercial clays of various kinds.

In agriculture, our state is surpassed by only one—Iowa—but our products would feed the world and we might most fittingly be called the storehouse of the universe. A significant feature of recent years is the retirement of thousands of rich farmers to the villages, towns and cities, leaving the operation of the farms to tenants—a fact to be reckoned with in plans for the evangelization of the rural districts. Illinois is the most important manufacturing state west of the Allegheny mountains, and is even surpassed by but two in the East, these being New York and Pennsylvania.

In the undesirable list, Peoria comes to the front as the largest producer of high wines in the whole of the United States. We have a reputation to sustain for being first, and so, we cannot lag, even in this soul destroying commodity. Our population exceeds 5,000,000, making us the largest state between New York and the Pacific coast. The German born are more than twice as numerous as any other foreign element among our citizens, the Scandinavians are largely in evidence, being about equalled by the Irish, of whom there are not so many proportionally as are to be found in the East. The foreign population totals more than a million—and it is said to be actually true that there is not a language—and scarcely a dialect—spoken on the face of the globe but may be found in some of the population of the Prairie State.

The urban population is more than half the total, some seventy places showing more than 4,000 inhabitants each, while some ten number more than 25,000 each. It is estimated that the Methodists and Catholics are about equal in number, while the Baptists, Disciples of Christ, Presbyterians, German Evangelicals, Lutherans, and Protestant Episcopalians rank in about the order named. At general educational, charitable and penal institutions it is not necessary that we shall more than glance at this time, pausing merely to say that in these particulars we think we are fully abreast of the times and that there is no need for us to apologize to any of our sister States. I do set apart a short section, however, to the great city by the lake, the future metropolis of the world, for this presents to

us one of the mightiest, if not the supreme one, of all the problems with which our state missionary service is face to face. “It is a condition and not a theory which confronts us,” and it is time for us to take hold of it manfully and righteously.

In population, this magnificent city numbers more than two millions. Some of the very best people living in the world make their homes here, and some of the vilest, most degraded and abandoned of all criminals, both male and female, that have ever drawn breath upon the face of the earth, infest its dives, saloons, dance halls and every place in which a human being can eke out an existence. There is not a single crime known to the calendar that is not daily committed in some section of the city, the homes of the rich being

visited with deeds of violence and shame, as well as the abiding places of those in the so-called lower walks of life. Crime does not by any means hide its head and skulk in the shadow of the dive and hovel, but stalks like a grinning death’s head through the halls of the rich as well. The vile saloon and den of infamy furnish hiding places for the criminal and outcast of every nation under heaven.

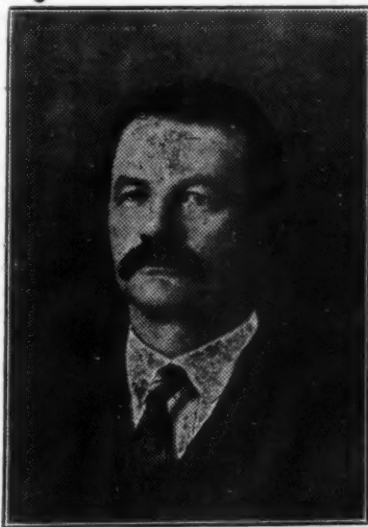
Every nation on the globe is represented in the population and almost every known language is spoken. Chicago is the largest German city in the world with the exception of Berlin, the capital of the German Empire. The Italian quarter swarms and teems with thousands, from the creeping infant to the toddling old grandfather. The Irish are numerous, sometimes industrious, but often insolent, dominate the police force and are more obedient to the orders of a Catholic priest than to those of the inspectors in charge of the various districts. Every religious faith catalogued in the latest encyclopedia and many cults not listed there, will be found to have taken root and to be more or less flourishing. Rites and ceremonies known and

unknown to the ancients of all periods of the world’s history are practiced, and every sad that the fertile imagination of the opposers of Jesus Christ can conjure up will be found to have its devotees.

To meet these appalling conditions we have just a few—and pitifully few they are—struggling churches. Not one of our congregations in Chicago but has to struggle for its very existence, and its minister must be a man of heroic spirit, willing to give up all hope of ease and plunge into a struggle hard, bruising and prolonged, if he shall even produce a faint ripple of opposition against the great waves that swell around him.

Now need we expect that these churches battling for their very lives shall be able to do much—or even anything—in the way of the evangelization of those mighty, careless, godless throngs? A man remarked not a great while ago that you might as well think of evangelizing hell as Chicago. I do not know how much he knew about hell, but I fancy he did have some acquaintance with Chicago. But coming back to the question, does it not seem that we are in duty bound to do something for the salvation of this great city? We have every reason in the world to believe that God desires the saving of all the people there, and in the face of the great commission we shall not be held guiltless if we leave untried any effort that will result in reaching the unsaved there.

I beg to suggest that in our planning for the future there shall be some definite thing, large enough to be worthy of our numbers and strength; and that shall so appeal to our self respect, that we shall respond to the rallying cry of our state leaders and come up to their help because we believe that God would have us save this great city for Him.



REV. J. W. KILBORN, PASTOR,
MT. CARMEL, ILL.

Social Survey

BY ALVA W. TAYLOR

Social Work of Church vs. That of State

The social redemption of Ireland has not been the work of the church but of the state. The Irish church has not functioned socially. Its chief concern has been ecclesiastical. The battle with the landlords and the poverty they entailed on the land has been political rather than religious, in the accepted sense. Rome failed even to give the people a sense of their woes or a spirit of freedom. Suppose the pulpits of the dominant church in Ireland had preached personal liberty as those of the Reformation did—could Ireland have suffered the woes of serfdom for two centuries after all the rest of the western world had thrown them off? But Rome preached subjection instead and sought to do whatever she did paternalistically. She never inspired her people. The love of saints was preferred to love of independence, and devotion to the rosary was greater than devotion to liberty. If one was sick, Rome would try to help, but to so recreate a nation that the causes of sickness and poverty might be removed, through the power of the people to help themselves, has not been the part of Rome in any history. With all the priest has done in a personal way, the church as a whole has been a burden upon the back of the people and has hindered instead of aided self-help. The fault is in the system. It has been more concerned with monks and nuns than with social welfare, and religion has never ceased to spell superstition to the Irish peasant; his mind is yet the wonder world of fairies and hobgoblins.

A Socially Inspired Undertaking

Over against the social failures of the church in Ireland is an example of what a socially inspired civic undertaking can accomplish. The Congested Districts Board has been referred to before. The story of the redemption of the Irish peasant could not be told without some account of their work. It was chartered in 1891 and commissioned to almost every conceivable economic and social function that the needs of poverty-stricken people could demand. After its work had shown the kingdom how five hundred thousand Irish families were living, the effective Land Purchase legislation was enacted and its activities were merged into the larger powers of the Department of Agriculture and Technical Instruction—the Department of "Creameries and Dreameries," as the disgusted let-things-go—they-please crowd dubbed it. Horace Plunkett, a former Wyoming rancher, has been its inspiring genius and has made it one of the most gigantic and effective pieces of social engineering this old world has ever seen at work. If given support unto the end, he will lift the whole nation out of sullen inertness and passive resistance to a virile economic self-dependence. Technical schools are being founded all over the country and native industries, such as weaving and lace making, given life through them. The peasant girls come to these schools in their bare feet and with no skill. In six months they will be making the most exquisite lace patterns, wearing shoes and better clothes and fixing up the cabin at home. They are allowed the sale price of their product after cost of material is deducted, and many of them soon come to earn from four to five dollars per week. And the lace schools are but forerunners of what all sorts of technical instruction is beginning to accomplish.

Social Work for National Welfare

The work of the Congested Districts Board in Ireland is one of the most conspicuous and exemplary instances of social work for national welfare that has come across our vision. This board was given the income on a million and a quarter dollars of the Irish Church Surplus Fund and empowered to receive gifts for its work in addition. It has administered to the extent of \$200,000 per annum and in addition has stimulated appropriations from county and district boards through offers to take the initiative in local enterprises or by making their help conditional upon local grants in aid. A mere cataloging of its activities will indicate the benefits it has brought and the fact that the poor tenantry that have received its benefits regard it more highly than either priest or political leaders, is ample testimony to its effectiveness. It has performed the function of a civic or social pastor.

Its first work was to set apart as Congested Districts, those sections

of the land where the Poor Law valuation did not exceed an average of thirty shillings per annum. The Poor Law rating was just about equal to the annual rental. Therefore the territory they were to operate in was sections where the average rental per capita was about seven and one-half dollars. The average family income in these districts was found to be from seventy to one-hundred and fifty dollars per year. The chief field of their activities has been in the west, from Donegal on the north to Cork in the south. A million people were found in distress and the task was herculean, but the success of their undertaking has been one of the modern marvels. They help to self-help and do not pauperize with the customary charity, as the historic methods of the Catholic church have tended to do in Catholic countries.

An Instance in Point

Here was a multitude of people living in a stony and boggy country and in the recesses of the rocky west coast. Their condition has been described in former paragraphs of this series and could scarcely be overdrawn. The board furnished good seed for the fields and taught the tiller of them how to better prepare and care for his poor soil. Instructors were sent among the people, experiment stations were established, and a superior class of stock was introduced, all at cost or less than cost, or if necessary as an outright free gift, to get things started. The boggy lands were drained, waste lands reclaimed, wooded lands "conserved" and the size of the holding increased by adding to them or by doubling up and moving many families on to new holdings elsewhere. The rent that was in arrears was paid up, roads and hedges were built with local labor, better cabins were constructed under skilled oversight but through loans and gifts from the board. Best of all, estates were purchased and sold to the tenants and thus the successful issue of land purchase given impetus. Nothing was given that could be paid for, but gifts were made where there was no credit and as a means of lifting people out of soggy despair, and public works were inaugurated that a wage might be furnished to local workers.

Disease lurks in every nook and cranny of these wretched hovels and the board destroyed whole groups of them and rebuilt them anew that the plague spots might be removed. Physicians were engaged to visit the people upon demand where before they had had none through distance and inability to pay. It may be said here, by way of parenthesis, that no more heroic example of human service can be found than that of the physicians and priests of these wild regions. It is no small sacrifice for an educated man to live out on the rocks, amid a poor and ignorant people, with no companionship and only the call for help about him, and especially if he be a priest, deprived of home solaces and companionships and sympathies. We were not surprised to find a solemnness on their faces and a trace of heartache when you talked of your world of rushing life and when the far-away romance of America came into the conversation.

Social Work for National Welfare

A concrete example of the work of this board is found in their establishment of the fishing industry on the west coast. Here were rich fields in the sea but the people could not well use them because of the smallness of the inlets and the ruggedness of the headlands, and because too, of the remoteness of the markets for small catches. Their little boats were endangered by attempts to round the dangerous cliffs that part the glens one from another and without the journey to open sea there was no market. The board leased and sold them proper fishing boats and tackle and sent them skilled fishermen as instructors. They built piers and curing stations and taught the women to clean and cure fish as the women of Newfoundland and Brittany do. Then they established shipping communications with each inlet and marketed the product. It was so profitable that crews were soon formed who paid for the boats and tackle, and private capital was in the markets to take the products, and a profitable industry was set up among a people that had been almost without income and hopeless.

By Their Fruits Ye Shall Know Them

There are a quarter of a million agricultural laborers in Ireland. They receive an average of \$2.75 per week in wages. They live in the poorest of the cabins and existence is from hand to mouth. The wage ten years ago was but from \$1.50 to \$2.50 per week. Out of these wages they paid two shillings per week for the hovel. Through Agricultural Laborers' Act 50,000 decent three-room cottages have been built for them and around each is an acre of garden. The government loans them and a rental is charged that will repay

the loan and keep up the property. The cottage costs the tenant from 25 to 35 cents per week, and to it must be added the "rates," or taxes, which will run about one-half more. The cost of buildings was from \$400 to \$500 and the acre on which they stand would average about \$150 more. Concrete or stone is used in the structure and at the end of sixty years the debt will be discharged. The rent is no higher than for the old hovel, yet there is cleanliness, comfort and civilization in the new home and the man who has thought the toil of common labor his everlasting portion and that of his children after him, begins to aspire to a little farm of his own while his children will be able to escape the listless lack of interest in life that he inherited because they have a home while he had a hovel.

"Irish, If It's a Crime"

There were 10,000 cabins in Ireland with but one little window apiece. Soon there will be none. There were 200,000 country families living on from \$70 to \$300 per year when the Congested Districts Board began its work less than twenty years ago. Soon there will be few receiving less than the higher sum unless it be those who crowd into the cities. One-half of all the population has left the island in former years. The emigration will soon begin to decrease unless all signs fail, for the youth are to be given means to help themselves at home and Ireland is dearly beloved by her sons and daughters. The name Irish has become a byword because of the misfortune of the people, and those who wear it proudly among their fellow-countrymen confess it apologetically among others and say, as a witty Irish woman did recently at Hull House when asked her nationality, "Irish, if it's a crime." There was defiance in her voice because she was not ashamed of it but supposed, as a matter of course, that she would be expected to be. Once the government wiped out 217,000 small holdings in favor of the landlords; today she is wiping out the landlords in favor of the small holders and trying to help the people to buy out the estates she once took from them to bestow on the favorites of kings and governments. She has so far restored 300,000 holdings to the hands that cultivate them. There are yet 200,000 to be taken over but the work has been done with marvelous rapidity when one considers the immensity of the task and the strength of aristocracy in property rights in Great Britain. Once the island was ruled through the penal laws and it was almost a crime to be a Catholic; today Ireland rules herself in all local matters and will ere long have a provincial legislature. The price she must pay is that of priestcraft and it will be to her own enrichment to pay it. Her past has been that of turbulence, riot, poverty and emigration; her future is to be that of peace, plenty in a growing measure, and a renaissance of Irish national life. Already the business houses of the cities carry the Irish language on all their signboards and the pupils in the schools are taught it. The old folk songs and legends are taught as a literary accomplishment and Cork University will make an examination in the old Gaelic, an entrance requirement after two years more. When a people gladly surrender their racial differences for the sake of a larger life it is wholesome and good, but when they are robbed of it and a nation dies in the surrender, it is tragic. Domestic industries are replacing the old barren life of the cabins, and hands that once were destined to be gnarled with toil for the landlord, are learning the skill of an industrial art, and the standard of living is in the ascending scale. To have raised the standard of living for a people is civilization's greatest triumph.

Churches in Midst of Squalor

When Horace Plunkett suggested that the money spent in building splendid churches in Ireland could be better used in helping the people to an income and a better way of living, he was denounced as an enemy of religion. In that incident was seen the jostling of the medieval against the modern. All over the island one sees splendid churches. Out in the country where property is most pathetic, the parish church is splendid enough for a congregation of well-to-do people. In Cork we went from the Catholic cathedral to the rows of hovels from which the worshippers at its shrines come, and later to the new St. Finbarr's Protestant cathedral, one of the finest churches of late construction we have been permitted to look upon in any land. But there was no evidence in either case that the "establishments" which conducted their religious exercises were using their magnificent sanctuaries for aught but mass and prayers.

On the other hand the Congested Districts Board was lifting a multitude out of despair into hope by going to them and doing the one thing needful. It is said that the Irish Catholic, like the ancient

Jew, tithes all that comes into his hand. We could not verify this, but good Catholics told us that he must always take his offering to mass and that it costs him a fee to be born, to marry and to be buried, while his shriving in the confessional and the pardoning of his overt sin laid tribute, and after he is dead his mourning loved ones must further contribute out of their poor funds to hurry his soul heavenward. What if the church of his choice were a mighty social force and adjusted all her mighty machinery to the vital problems of living instead of keeping her ancient connections with rites and ceremonies that veil the open truth and conceal the carrion of ancient superstitions? What if she freed her devoted priesthood from masses and confessionals and took them from scholastic studies into the world of reality and made of them an army of the Lord for the redemption of his people from poverty and ignorance and economic oppression? Had the Catholic church been unburdened of her ancient traditions and invested with the humanitarian zeal of a Horace Plunkett and his co-workers, she would have been the power for human welfare that he and his governmental agencies have been. She might not have managed farms and established fisheries, but she would have inspired a nation with love of fellow-man, and the heel of the landlord would have long ago been lifted from the neck of the cotter. When the church ceases to fight the battles of the poor and preaches that misfortunes and oppression are the will of God she loses her God-given task. She but goes to Bethel to sin and to Gilgal to multiply her sins, for her forms and ceremonies become hollow mockeries to the Christ who went about doing good and through whose teachings of human worth have been brought all the boons of modern civilization to our time.

Separation Unto Service

The Christian service is more than ceremony. The God and Father of our Lord Jesus Christ is a God of order and righteousness. His laws are written in the constitution of the universe where men may discover them and learn to honor them. They are written in the hearts of men and in the social order. What God is doing for us men is revealed to us in the person of Christ. Christ delivered men from calamity and sin. We serve Christ if we help one another to subdue forces to human uses and to bring wilful impulses into harmony with the spiritual order. The worship of the Lord's house is designed to impress upon our hearts the character of God and to give a sense of the reality of the spiritual kingdom. Worship is a genuine service when it encourages faith and represses cynicism and strengthens the purpose to put men above things.

There is danger in the idea of separation. The Pharisee was a separatist. The self-righteous of the present are proud of the fact that they are unlike other men. The employment of one day as a day of worship is considered a sufficient reason for relying upon the special favor of God notwithstanding the lack of consistency between the professions of the Lord's day and the practices of the other days of the week. The way of escape from the danger of separation is to emphasize the service to which the disciples are called. We cannot too often remind ourselves of the distinction Jesus drew between the greatness of his kingdom and the sort of greatness desired by the world. The man of the world feels great in proportion to the number of benefits he receives and the number of persons whom he brings under his authority. The greatness of the disciple appears in the good he does. If he commands men, it is never for his own glory but for the glory of God and that peace and good will may prevail throughout the earth. The benefits that come to him awaken a sense of obligation and not of proud superiority.

In this age of specialists it is rare to find a man big enough to appreciate all the interests that occupy the thoughts of men. In the university teachers in one department would have you believe that it is a waste of time and energy to study in other departments. The fault is not with science or philosophy or theology but with the men. They are only partially human. Now if the church rises to the greatness of its mission, it will teach men to appreciate the value of every department of knowledge and of work. There is need of men who are bigger than their specialty in science, in literature, or art, than their corporation, their union, or their political party. The great service of the church is to bring men together in the worship of a common Father who delights in all useful activities of his children. In so far as the church does this its existence needs no apology. Its separation from the world is justified.

Midweek Service, Oct. 5, 2 Tim. 2: 19-26; 2 Cor. 6: 17; 1 Pet. 2: 9.

Chapters From a Travel Journal

V. The Anglo-American Conference

It may seem a bit presumptuous to publish the chapter of this travel journal treating of the Anglo-American Conference on Christian union several weeks after the graphic report of the same conference, written by Rev. Leslie W. Morgan, appeared in the columns of *The Christian Century*. I am persuaded to do so, however, by the belief that the Conference was significant enough to call for interpretation by more than one mind, and by the fact that the Conference was so much the product of Mr. Morgan's thought and toil that naturally he would be modest in assessing it.

The Conference, interesting enough, was opened on the Fourth of July, the anniversary of the day the American republic was born, the anniversary of the day England lost her most prized colonies, yet it was called "Anglo-American," symbolizing the reunion which, in these latter days, is being cemented by the manifold interests and aspirations of the two nations. Much as we would have enjoyed the reception given by Ambassador Reid that afternoon we preferred Caxton Hall to the Embassy, and we were not disappointed.

In looking forward to the Conference I confess I had conceived it as a humble and obscure affair. Knowing that the Disciples of Christ are numerically a feeble folk in Britain I half-cynically imagined that the biggest thing about the Conference would be its eloquent name! I began to be undeceived on Sunday morning while hastening through the underground "tube" station to catch a train. There in brilliant red letters on the bill boards was my own name shouting at me. With inescapable self-concern I read the context and found that the bill was a splendid advertisement of the Anglo-American Conference with the names of all the speakers and their subjects. I was on my way to Mr. Morgan's church to preach for him that morning and on inquiry found that the business center of London had been supplied with 1,700 such posters at not a little expense.

Next day I was further undeceived on discovering the commodious and comfortable place of meeting. Caxton Hall is situated but a few steps from the Parliament House and Westminster Abbey. It afforded an adequate and dignified place of meeting. And when the first session opened Monday afternoon there was an audience of 250 or 300 persons present. Larger attendances were present at subsequent sessions until on the last evening there was an audience of 350 or 400 people. We noticed a goodly number of London ministers there, not so many, however, as might have been expected from the fact that a circular announcement had been sent to most of the Protestant preachers of the metropolis.

The Americans present had, most of them, been at the Edinburgh Missionary Conference and were thrilling yet with the electric utterances of the missionary leaders on the theme of Christian union. They were ready in heart, therefore, for the thoroughgoing, unequivocal putting of the case by the first speaker on the program, Rev. T. E. Ruth, pastor of the Princes Gate Baptist Chapel, Liverpool. Mr. Ruth captured every hearer, and especially his Disciple hearers. He was evidently facing the whole fact of division, without sectarian bias or reserve. He is a winsome orator, speaking with glowing fervency and magnetism. No sooner had he gotten into his address than everybody present knew the conference was to be a great occasion. I shall not here reproduce any part of this address nor of the others.

Mr. Ruth was followed by President A. McLean, of the United States, on "The Scriptural Basis of Union." The address was a marvelous induction of the Scripture teaching bearing on this theme. I venture to say that nine-tenths of its words, if they were actually counted, would be the words of the Bible. And these quotations were so organized upon a logical structure of the speaker's own, and interpreted with such fine mysticism, as to grip and hold his auditors until the end.

That evening the two speakers presented an interesting contrast. The first was one of the most influential evangelical leaders of the Anglican church, the Rev. Prebendary Webb-Peploe, of St. Paul's Cathedral. Mr. Webb-Peploe is one of the makers of the Keswick convention and a leader of the movement which draws its inspiration from that summer assembly. He speaks in the well-known vocabulary of that school of pietists which has greatly influenced evangelism in America through the Northfield school and the Moody Institute in Chicago. A superb type of manhood, his venerable, but not aged, personality was most impressive.

Following him came Dr. Errett Gates, of the University of Chicago. Youthful, critical, scholarly, he was the opposite of his predecessor. He spoke in a different vocabulary. He was thinking of a different set of problems. The unction and dogmatism of the first speaker was not present to the second. Dr. Gates approached the subject as you would expect a university professor to do. He traced the history of Christian union movements before Campbell's day. He analyzed the Campbellian movement in its earliest stages, as a true scholar must do, to find the essential principle of it. But the tolerance exhibited in his paper gave some the utterly erroneous impression that Dr. Gates was not himself soundly evangelical in his views. The evening was most instructive, and helpful in forwarding the purposes of the Conference.

Next morning the first speaker was Dr. W. L. Watkinson, representing the Wesleyan denomination. He spoke with a tenderness and delicacy of insight that fully explained why I had taken such delight in reading his books. I did not expect to see so aged a man before they introduced me to him, but as his address proceeded it was clear that the mind in this frail body is still a growing mind. Dr. Watkinson is alive to all the currents of present day thinking. He is tolerant and inquiring in a marked degree. I can say this for him, that I listened with such eagerness to his words that I quite forgot I was to make the next address.

That afternoon a company of us were taken through a portion of the British Museum, guided by Rev. Wm. Durban, confessedly the most erudite man in the Disciple fellowship in Great Britain. The bewildering maze of things in this most marvelous collection in the world seemed quite familiar to our leader who made our too-short exploration most interesting while it lasted.

The evening sermon was to close the Conference proper. Rev. C. Silvester Horne was the first speaker. He came over from the House of Commons, of which he is a member, and after addressing the meeting was compelled to return at once. Mr. Horne is the most popular preacher in England. I mean popular. The mantle of Dr. John Clifford, England's long-time militant preacher-leader, has fallen upon Silvester Horne. His great work at Whitefield's Chapel in Tottenham Court Road was recently written up in a fine article by Mr. Morgan in *The Christian Century*. Mr. Horne possesses a winsome voice and a frankness and informality of address that is irresistible. I do not imagine he has thought his way very far into the problem of Christian union, however. His address breathed a fine irenic spirit, and was in many ways singularly helpful, but he did not seem familiar with the problem faced by the Conference.

Dr. J. H. Garrison, editor of the *Christian-Evangelist*, of St. Louis, was the next speaker, and the last of the Conference. Here stood a man, we all felt, whose life has been dedicated to this holy enterprise of helping God to answer the prayer of His Son that his followers might be one. Dr. Garrison was received with great enthusiasm. There was tenderness and grace in his words. In the midst of his argument his soul broke through his logic and cried, "O, that my life might be spared to behold God's children in one fold with one Shepherd! Then might I depart to rest in peace!" The argument of Dr. Garrison's address was that the seven unities in Paul's letter to the Ephesians constitute the divine foundation for the united church. It is my belief that this argument is a truism, and that it does not meet the real problem squarely and at close quarters; but this did not hinder me from responding with the deepest emotion of my heart to the leader of Disciple progress through the last third of a century. I could not help breathing a prayer that our own generation might produce leaders who would meet the new problems of the new day in the same spirit as that in which this leader has met the problems of his day.

And so the Conference closed. In a hundred years of existence for the purpose of doing just such a thing as this it was not until now that the Disciples of Christ had ever planned and promoted a Conference on Christian Union. Have the Disciples been so absorbed in doing those duties common to all Christians that they have forgotten that single duty with which they were particularly commissioned? Our English brethren have lighted a torch for us. Only twenty-five churches in Great Britain, most of these struggling for their life, yet they coöperated in work and wit and money, and brought to pass this notable and significant gathering. If such a Conference were called and rightly organized here in the United States it would command immeasurable respect and exert wide influence upon the religious world.

CHARLES CLAYTON MORRISON.

Editorial Table Talk

There is Just Time Enough

Has your church sent in its missionary offering yet. All the books close Sept. 30. Many readers of *The Christian Century* will receive this copy of the paper in time to send off the collection if they bestir themselves. Ask your treasurer or pastor or whoever is the proper officer whether the collection taken for Church Extension, Foreign or American Missions or any other general cause some weeks since has been lying in the bank all this time. Do not allow it to remain there an hour longer. Send it to headquarters at once so that the full strength of the year's work may appear in the reports at Topeka.

This Time the Women Follow the Men

The extraordinary success attending the Laymen's Missionary Movement has roused the church women of the country to undertake a similar enterprise for their sex. The year 1910-11 marks the fiftieth anniversary of the beginning of women's organized work for foreign missions in this country. The occasion will be utilized to hold a series of meetings beginning in October, covering thirty of the largest cities, east and west, and culminating in a great gathering in New York in the spring of 1911. Mrs. W. A. Montgomery, author of a number of missionary text-books, will make the tour of the cities, beginning at Seattle, Oct. 10-11, and reaching Detroit Nov. 19-20. The remainder of the journey has not yet been announced. The Chicago gathering is scheduled for Nov. 10-11. The plans for each city are in the hands of an interdenominational local committee. Chicago Disciple women have already appointed their representatives: Mesdames E. M. Bowman, E. D. Linney, S. Russell, O. F. Jordan and Austin Hunter. The program calls for meetings of various sorts—public mass meetings, smaller conferences, denominational rallies, a drawing-room meeting for specially invited guests and a noon luncheon for women at which social relations may be established to augment the missionary motive.

Unity a Solvent of Much Controversy

The tendency of the baptism question to settle itself when the church gets devoutly in earnest about Christian union is graphically described in an article by Dr. Paul Wakefield in the *Christian Standard*. He is reporting a conference on the Chinese Mission field called to consider the possibilities of further coöperation among the various evangelical denominations with a view to the ultimate unification of all Christian enterprise in that country. The baptism question did not seem to be an acute hindrance at all. This Dr. Wakefield explains by two considerations: First, that to a Chinaman a form is very important, and secondly, that to the Christian missionaries of all sects immersion is perfectly valid. "The Oriental delights in symbolism. For that reason the form of immersion is very rich to him. It should not be taken from him. But, more than this, a difference in form brings a discussion and so is a stumbling-block. The missionaries in the East are not looking for stumbling-blocks! We have no time to spend on theology, so we try to remove all appearance of division. All can immerse in perfect good conscience, and the symbolism is made as rich as possible. There is a decided tendency of this matter to settle itself. It can not all be done in a day, but it would be unwise to tell too freely the growth of this tendency to the churches at home, for they would not understand, and would think their people were 'giving in to the Baptists and Disciples.' I might tell you of a C. I. M. missionary who always immersed in China, though he himself had only been sprinkled. He got to thinking it might be embarrassing if some of his converts should ask him of the matter, so he came to one of our missionaries and asked that he immerse him. They went to the stream before daylight and our friend went away happy. I might tell you of denominational bodies that never immerse in this country, yet always do so in China. There are many individual mission stations where such is the practice. There is every reason that it should be so. The natural demand makes it the natural thing to do." In America and England the baptism question will be settled in much the same way, if at all. Immersionists may argue till doomsday, but they will never succeed in uniting the Church of Christ on the immersion dogma. But the moment the divided people of God

awake to realize, as they do already realize it in China, that their divisions are sinful, then the baptism question will settle itself.

Magnifying the State Work

The committee on Recommendations of the Illinois Convention, held last week in Springfield, had the interesting sensation of painfully formulating a set of a dozen suggestions for the good of the work and of seeing them shot to pieces in good-natured hostility. One after another the recommendations were stricken out until none was left except that expressing the convention's appreciation of Springfield's hospitality. Some good recommendations went down in the general slaughter. That one calling for the state convention program to be devoted more to a study of the state problem was an inspired suggestion. The state convention programs deal too much with small things. The tendency of state conventions is to regard the state from the point of view of denominational interest. Too much time is taken up with the mere machinery of state missions and the mere machinery of local church life. This might be expected of a Methodist or Baptist or Presbyterian state meeting. But Disciples' interests are the interests of the Kingdom of God, not of a sect. Yet Illinois is never adequately treated. If the suggestive material in President Kilborn's address were taken as the basis, and six or a dozen men who rarely appear on the convention program were assigned subjects on which to write addresses for the next convention, the whole enterprise would be given a dignity and significance never yet attained by the annual convention of any denomination in any state. There was much sagacity in the committee's recommendation to curtail the professional pleader's place on the program in the interest of a fresh study of Illinois by Illinois men. And we believe if the convention had thought about it a little farther it would not have been rejected.

Wisdom of Children of Light

The Anti-saloon League is following the wisdom of the children of this world in building up a thorough organization to take in the last man in the city of Chicago. The unfinished battle of last spring has taught the children of light many things. They see that they cannot cope with the liquor forces in this great city without machinery equal in strength and reach to that so well perfected by their opponents. In each of the thirty-five wards, therefore, the anti-saloon voters are getting together. Churches are coöperating—in many instances through their Brotherhoods—to secure leaders and lieutenants and rank and file responsive to every call of the League. One ward has already been organized with about five hundred workers, each worker having definitely accepted specific territory—a block or two blocks or half a block—in which he will become personally acquainted with every voter, see to it that friends of the cause register and go to the polls, and use man to man persuasion to win over doubtful and hostile voters. If the good example of this thirteenth ward is followed throughout the city there will be a fight to the death when the issue comes up to the people again.

Deepening Responsibility for Chicago

A deeper sense of responsibility for Christian work in Chicago was manifested at this year's Illinois state convention than ever before. The Woman's society recommended the annual appropriation of two thousand dollars, an increase from fifteen hundred last year. The president of the Convention, Rev. J. W. Kilborn, devoted large space in his address to setting forth the extent and depth and seriousness of the Chicago problem. A strong resolution was unanimously carried acknowledging the claims of this city upon the Disciples down state. The churches and ministers now working in this city are grateful for these signs of coöperation. The strategic character of Chicago for the Disciples of Christ will some day appeal to the entire brotherhood. This city is peculiarly hospitable to the message of the Disciples. But the possibilities of the field cannot be proved by the few men and their most meager present equipment.

Popular Story of Missionary Conference

The sagacity of the organizers of the Edinburgh Missionary Conference evinced in a multitude of ways, is further attested by the arrangement to provide a popular story of this epoch-making gathering. With the title, "Echoes of Edinburgh, 1910," Rev. W. H. T. Gairdner will interpret the meaning of the conference so that the busy man or woman, unable or unwilling to study the nine-volume report, may get the milk of this rich cocoanut without great effort. The volume is promised about October 1, and will cost \$1.



BIRD'S EYE VIEW OF PORTION OF BUSINESS DISTRICT, TOPEKA.

The Convention City

For the first time in the history of the Disciples of Christ its annual international convention will assemble in the Chapital of a great State where the liquor traffic is an outlaw and whose first city is without a single saloon.

For twenty-one years the State has fought the combined power of the National Brewer's Association and has emerged from the conflict with the eagles of victory upon her banners. During all this time popular sentiment in favor of the enforcement of the prohibitory law has steadily increased and no party within the state would invite political suicide by adopting a re-submission plank in its platform. As a result there are thousands of young men in Kansas who have never seen a saloon, and the fifty thousand Disciples of the State welcome with pardonable pride the convocation of their brethren in October, not only for the inspiration that shall be given to New Testament Christianity, but also in the full assurance that the civic cleanliness and high standard of morals of the sunflower State will allure other thousands to share the advantages of this great home building commonwealth.

The City Itself.

There are seventy-eight churches; twenty-six public schools; sixty miles of paved streets; thirty-eight miles of electric railway; six great hospitals; four great trunk lines; a commercial club of nine hundred members; twenty-nine wholesale houses; one hundred and four miles of gas mains supplied with natural gas from ten to twenty-five cents per one thousand feet; twenty-eight hotels; ten banks with over nine million in deposits; the largest creamery in the world, and the state capitol costing three million dollars.

The Auditorium and the Great Pipe Organ.

One of the attractions of the middle West is the monstrous organ which was placed in the Auditorium of Topeka a number of years ago. No expense was spared in securing the best in modern organ construction that was available. The result is one of the four largest concert organs in the United States. It has five manuals including the pedal keyboard, about sixty speaking stops and forty-

five hundred pipes. Many tourists and travelers are attracted to Topeka to see and hear this wonderful instrument, and a conservative estimate shows that over 100,000 people have listened to the great organ within the last five years. The Auditorium will seat 5000 persons and as the main place of meeting this magnificent instrument will delight and inspire all the sessions of the Convention.

The Santa Fe Shops.

The general offices and main shops (the largest in the world) of the Atchison, Topeka and Santa Fe Railway are located here. The room occupied by the shops, offices and tracks amount to one hundred and sixty-four acres. Delegates will be afforded the courtesies of the great locomotive works and coach building departments; passes and guides being furnished by the Company.

The Old Santa Fe Trail.

Delegates to the Convention in October will travel over historic ground. Since the day of Francisco Vasquez de Coronado who, over four centuries ago, followed the general trend of the old Trail in search of the seven cities of Cibola and the kingdom of old Quivera, it has been the nation's highway across the plains.

In early fall when the soft amber haze of Indian summer weaves its spell of magic and mystery over the infinite prairies, one seems transported back again to the day—

When schooner sail

Dipped along the Frisco trail

and the great oxen and mule trains crawled painfully across the arid plains to the inviting shadows of the giant Rockies. General Kearney commanding the army of the west followed the Trail in 1847 in his march upon Santa Fe during the Mexican war. In 1849 the overland mail was started and the discovery of gold made the Trail the highway of an enormous pilgrimage.

Those were the days of the American bison when, as far as the eye could see the illimitable grazing grounds revealed black masses of Buffalo moving north and south across the Trail. And not infrequently Cheyennes, Comanches, Kiowas and Pawnees stampeded the great herds upon the luckless emigrants

who suddenly aroused from sleep by the thunder of charging masses were too confused to divide the black avalanche of terror-stricken animals and were ground to powder by this million-hoofed horror, a fate as relentless, if less cruel, than would have overtaken them at the hands of the savages.

Space forbids more than the mention of the famous Scouts associated with the Trail, but the names of Kit Carson, Jim Bridger, Jim Baker, Buffalo Bill and the notable Brent's Brothers speak of an age heroic—before the highway of the Trail became the highway of the rail—and of a type of men whose memory the nation would not willingly let die.

The Historical Society of Kansas, by means of granite blocks appropriately marked along the Trail, is preserving the historic route from the inevitable oblivion which time brings to all things, but to the dreamer they serve another purpose and appear as solemn tombstones marking the unknown and solitary graves of innumerable thousands who were sacrificed to change the American desert to a garden, and pioneer the wilderness path over the snow crowned Rockies to the swelling waters of the blue Pacific.

The Military Forts.

Delegates can arrange side trips to Forts Riley and Leavenworth and witness the maneuvers of thousands of marching men and enjoy the music of the superb military bands in their daily concerts. In the fall of every year the Government and State troops meet in mimic war presenting a scenic display of military evolution upon a scale of magnitude above that witnessed elsewhere in the United States.

On the banks of the Kansas river below Fort Riley stand the walls of a building in which the first territorial legislature convened. They were ordered to disperse by Jefferson Davis, who was then secretary of war. Upon their refusal he commanded the Colonel of the Fort to enforce order. From the heights above he trained upon them a piece of ordnance and the spot where the cannonball passed through the building is still shown,—it is needless to say that the intrepid free soilers immediately adjourned.

The hotels of the city offer rates from \$1.00 to \$3.50 per day. The Throop hotel has been selected as the headquarters of the

Convention. Most of our delegates will find entertainment in the homes of the citizens where a uniform rate of fifty cents per be-

for each delegate will be charged. Meals can be had at restaurants and eating houses for twenty-five cents.

Outlook and Appeal

A Centennial Convention Address as Peculiarly Pertinent to the First Convention of a New Century as to the Last Convention of the Old

BY MRS. LOUISE KELLY

It is a great thing to be caught up into the world-sweep of movements which are making the destiny of a race. A wise man of the age has said: "Nothing but deep insight into the Spirit of the Bible can enable us to form the faintest idea as to what historical events belong most to the divine plan, or have most relation to the Kingdom of the Eternities. To him whose soul is rightly keyed to receive God's wireless signals, great events in history are birth-hours, marking the progress toward that far-off goal—humanity crowned with divinity."

We who have assembled here today to celebrate the origin of the restoration of the church to its apostolic purity, are convinced that this movement marks the most important crisis in the evolution of the church, and that our God-given leaders whose names are honored among us, have been our sages guided by the star in the east to lead the world anew to the cradle of its desire—the Christ of God. It is he—the captain of our salvation—who hath won our victories. It is he who hath slain the giants of evil in our ranks, who hath stopped the lion's mouths, who hath inspired us to go forward without fear. It is he, not the historic Christ of Galilee who slept in a borrowed tomb, but the larger Christ of the centuries who stands in our midst with the radiant light upon his brow, pointing to the glorious future which beckons us on. If the century now beginning is to write new and grander chapters in our history than those already recorded, we must apprehend more fully the passion of the Christ and the place of the Church in its fulfillment. Our God expects—"That the hundred years ahead shall be as much more abundant in effort, intelli-

gent in zeal and glorious in achievement"—as the century which began with the Declaration and address surpassed that which went before it. The past is swallowed up in eternity. We have waited for the vision. Behold, He goeth before us.

What of the Outlook?

The outlook is full of promise. Never have we so proved our right to exist as the chosen people of God, as in these last days when we have given the King's business our urgent attention and bent ourselves to our God-given tasks. This great assembly, and the record of the offerings poured into our missionary treasuries are eloquent tributes to our interest in the world-wide evangelization.

What a noble array of leaders have risen up at the call of the king to lead the church to further conquest, "Of devout men a great number, and of honorable women, not a few." Greybiel, Boyd, Ewing, the Whartons, Meigs, Garsts, Dyes, Sheltons, our princely young martyr, Dr. Loftis, the latest to fall, and scores of other illustrious names which are written in the book of God's remembrance and in redeemed hearts forever. How the ringing echo of these heroic lives thrill us like the calling of a mighty wind. No weak-kneed Christians, these, who have poured out their life-blood in labor and travail that the kingdom of God may come. It calls for the sternest stuff of which mortals are made to make a life decision involving toil, hardship, constant sacrifice. These are our stalwarts, our spiritual Calebs and Joshuas who have gone forth to capture the strongholds, the outposts, equipped only with faith in God and less than a handful of men. Let us thank God for a "type of manhood to which all believers may both aspire and attain." Let

us pause to voice our gratitude for the inspiration of the lives of our glorified ones, whose names are written in the "Westminster Abbey" of our memories; whose example of holiness, heroism, humility have saved us from our lesser selves to a holy fellowship of service; whose hands shall still beckon us up the steep of duty, till love shall crown our efforts "on the shining tablelands of God."

Appeal.

While the outlook is full of hope, our eyes must not be blinded to the conditions which threaten our strength and peace.

There is danger that zeal for numbers shall out-rank our wisdom in the patient instruction that leads to transformed lives. Have the best results been attained by the heralding forth of the marvelous numbers gathered in at our great revivals? Have not our Christ and his sacred plea been cheapened in the eyes of the world by these spectacular methods? Can we imagine the apostle Peter wiring the results of the great Pentecostal revival to Capernaum, and then calmly accepting a cheque of \$10,000 for making it such a stupendous success?

That a great quickening is needed throughout the Church is sadly evident. It is not the sensational alarmist who is declaring that the church is facing her most serious modern crisis. Our most able, conservative leaders of religious thought affirm that the heart of faith is dying out of the church. Dr. Len Broughton of Atlanta answers the question, "What ails the church in America?" with these words: "The main deficiency as I see it, is in its faith. The church lacks fixedness of faith, which is the result of ignorance of the bible. The Church also lacks in application. It will never command the res-



A LITTLE BIT OF CITY PARK.

pect of the world until it is keyed to respond to every human need. At present it consents for temporal needs to be supplied by outside agencies which could not live but for the influence of Christianity. The Church cannot preach sympathy and friendship and then fold its arms and stand back waiting for some other organization to bring the supply."

Dare any of us affirm this is not a true picture? Indeed, we must all confess with shame and confusion of face that the spiritual life flutters feebly in many of our churches.

When the altar-fires burn dim in God's temple, what star shall guide the groping soul to its God?

I plead for a new type of evangelism which is the sane evangelism of Pentecost charged with the mighty power of God; whose herald shall be, not a Jehu, son of Nimshi, lashing into line with the raw-hide of fierce denunciation and seething ridicule, pastor, choir, helpers, hearers; but rather a Moses, tarrying all night alone with his God, until he returns to his people panopied with the power of his request, "Except thou go before me, I go not up hence."

Fathers Preachers, Mothers Pray-ers.

If the fathers of the Church were great preachers and debaters, the mothers of the Church were great pray-ers, and the fragrance of the morning and evening incense was kept in their lives by unseen censers while the life of the Church was kept in vital touch with its unseen head. Shall we be true to the larger plea of the advancing Christ who waits to convert His Church into a dynamo of life-saving power? Shall we be true to the larger position God is forcing us to take by virtue of the vantage ground gained through our proclaimed principles in the past? Shall we go forward achieving the larger victories which our present strength prophesies shall be ours?

Then, to your knees, O Israel! Let the fathers and mothers be true to their priestly function in every family. Let the altar fires be re-kindled in every home. Let the word of our God be restored to its primitive place and power in our hearts and lives. There are many paths "which wind and wind," but only one which "shineth more and more unto the perfect day." Many are running to and fro and knowledge is increased, but wisdom ever waits to hear the voice of God. False Christs are crying "Lo, here!" "Lo, there!" but there remaineth but one who has dispelled earth's midnight with heaven's glory, and caused life to spring from the bosom of death.

Can it be truly said of us that we are God's experiment before the world in Christian union? Then let us hasten to fill in and cover over every unsightly rent in our household of faith with the wonderful love of God, and learn to sing again with fresh vigor and meaning this old favorite of our fathers:

"How sweet, how heavenly is the sight
When those that love the Lord;
In one another's peace delight
And so fulfill the word.
When love in one delightful stream
Through every bosom flows;
When union sweet and dear esteem
In every action glows."

What Shall the Church of the Future Be?

It shall be the Church of today shorn of its weakness, divested of its angularities, stripped of its ease and sinful display of wealth—all achism, all bitterness swallowed up in the one consuming passion of spreading the redeeming, uplifting gospel of the Son of God.

It shall be a church filled with a positive, resistless purity of life, which not only escapes pollution itself, but wrestles with "whatever defileth, or worketh abomination or maketh a

life. A purity so assertive and contagious that impurity and corruption cannot co-exist along with it."

Do you charge me with painting too idealistic a picture to be realized in our present day conditions? It would bring before you the Church in Africa, which is so nearly the pattern of its great prototype founded on Pentecost we stand in amazement before its triumphs. We marvel that such grace of character can be carved from the flinty rock of heathenism in ten brief years. With every member a total abstainer from tobacco and liquor; tithing the minimum standard of all giving; with every tenth man in Bolenge and every fifth man in Manyeka a missionary, these noble Christians stand as an open rebuke to the type of Christianity filling our Laodicean Churches in America. They are "black, but comely." O ye sons and daughters of Jerusalem, and except we repent quickly they will sweep in to the kingdom of heaven before us. Behold God hath chosen the weak things of the world, and things that were despised to prove the might of His transforming power in lives wholly surrendered to His will, "that no flesh shall glory in His presence."

Be still and know that He is God!
"God is exalted among the heathen!"

God is exalted in the earth!"

These triumphs of grace from all our mission fields are the seal of God's approval upon us as we enter in earnest upon our heaven-sent mission of world-wide conquest.

Shall we fulfill our destiny as the crowning effort of God for the unification of the Church and for the proclamation of His mighty gospel throughout the earth? Then let this centennial celebration mark the birth-hour of a new spiritual era in the life of the Church! May the Lord Christ lay his cooling hands upon our fevered pulses that they may grow quiet; that the scales of pride, narrowness, bigotry may fall from our eyes and we may see him—our incomparable leader, and our place in the fair design of his glorious plan, as He calls out His Church from among the Churches, and from all peoples, and kindreds and tribes and tongues, that He may present unto Himself a glorious bride, having no spot, nor wrinkle, nor any such taint.

Let the bride hasten to array herself in her robes of fine linen, pure and bright—for the Bridegroom waits!

"We and today! A church sublime,
And the great pregnant hour of time,
With God himself to bind the twain!
Go forth, I say, Attain, Attain!"
Emporia, Kans.

The Christus of Anton Lang

A Study of the Passion Play

BY EDGAR DEWITT JONES

To act the part of Jesus of Nazareth in the sublime tragedy of the Passion Play and in the presence of hundreds of thousands of people from all over the world is surely a unique, as well as a high honor. Anton Lang, potter of Ober-ammergau, for the second time has had that distinction and as these lines are written multitudes are discussing him and his role.

To an American boy the presidency of the United States is supposed to be the acme of his ambition. In a much more real sense, as well as devouter one, the lad who plays on the streets of the little village by the Ammer dreams of playing some day the part of Christus in the Passion Play. Anton Lang so dreamt and today he wears becomingly the crown of an Ober-ammergau's ambition. Much has been written of Herr Lang, of his gentle manner, his humility, piety and kindly ways and the man is worthy of all such tributes. However, this paper is concerned especially with his art. How does he impress one as an actor? Does he meet the requirements for such an exalted role? In what scenes is he at his best and in which ones, if any, does he disappoint? To answer these questions, not from a dramatic critic's angle of view, but solely from that of the average attendant on the Passion Play is the purpose of this writer.

Most Stupendous Role.

At the outset, let it be stated strongly, that of all the roles of time or place, this one of Jesus of Nazareth is the most stupendous ever attempted by man. To satisfy everybody, would be, of course, an utter impossibility. Just as no two artists paint Christ alike, so there are as many different conceptions of the Nazarene almost as there are people who have knowledge of him. Nevertheless, there are certain aspects of his physical appearance that perhaps all are pretty well agreed upon. For example, no one can conceive of Christ as being gross, or coarse of person, nor can any of us quite drive himself to think of Jesus speaking in a rasping or nasal tone. However diverse the opinions of Jesus' teaching in their theologi-

cal interpretation, we almost all feel, I should think, that personally he was gracious, even winsomely attractive and that his voice was low and musical in ordinary conversation. Now, even to dream of portraying Jesus Christ upon the stage impresses most of us as scarcely less than overwhelming. Therefore, let him who would criticise Anton Lang go softly and think twice before he writes his sentences. Having warned myself, and with some appreciation of the delicate and difficult task that is mine, I am ready to go on though cautiously and hesitatingly.

Lang's Physical Fitness.

First of all, how does Lang fit the part physically? As well, I should think, as any man who ever played the part. I never saw Joseph Mayer, Lang's predecessor, but judging from his pictures, I should say he was not as satisfactory physically as his successor. Certainly if his photograph is to be trusted, his head and facial expression were not nearly so strong as Lang's. Indeed, I should regard the fine head and beautiful brown hair and beard of Anton Lang as his biggest physical asset for his difficult role. They are really strikingly fine and becoming. But when this has been said, and this is a great deal, there remains little else to say for Lang's physical endowment for the part of Christus. In several ways I should feel he falls short of the popular ideal of the Christ physically. For one thing he inclines too much to corpulency. His chest is big, broad and deep—the chest of an athlete or a pugilist. His neck is thick and his general build has a decided tendency to stoutness. Then again, his voice is not always pleasing to hear. At times it grates on the ear and seems harsh or guttural in some scenes. Yet when all this has been said and taken account of, there remains a masterful personality which in certain scenes is exceedingly powerful and, as a whole, is extraordinarily satisfying.

To me Lang never seemed so effective in any other place as in the Palm Sunday and Temple scenes. The brilliant spectacle of the triumphant entry into Jerusalem, the ar-

ray of color, the beautiful children waving branches and crying "Hosanna," will live in my memory forever. Finally Jesus appears riding on an ass, so small that Lang's feet almost touch the ground but his posture is one of dignity—even kingly. The overturning of the money changers' tables was finely done. Throughout that entire act Lang moves about with a calm and majestic mien. His very tread is certain, denoting reserve power and great strength of character.

The Anointing.

The anointing scene in Bethany would naturally seem to accord much room for strong acting, yet to me it seems weak, even insipid. Perhaps, if Mary had had some real fluid in her flask and poured it out upon Lang's feet actually drying them with her hair, it might have been more convincing, but I doubt it. The Ober-ammergauers are fine stage critics and doubtless they experimented a good deal with this scene before they left it as it now is.

The Upper Chamber scenes are in the main strong and impressive throughout. The foot-washing on Lang's part seems too hastily done and if my eyes deceived me not, it is make-believe water that was used, and by that phrase, I mean that like the perfume in Mary's anointing, this detail is done in pantomime. But the Last Supper is a superb piece of work. Lang is Christ-like in that scene and when he gave thanks for the bread and wine, I felt as if we should all stand and receive his benediction. The grouping about the table is surely modeled after Da Vinci's famous picture and is strongly satisfying.

The Trial Scene.

In the Trial Scenes, I cannot imagine a mortal man so convincingly adequate as is Lang. Calm, sedate, perfectly poised, kingly, these are some of the adjectives that can be correctly applied to Anton Lang as Christ on trial before the Sanhedrin, Pilate and Herod.

The Crucifixion scene leaves nothing to be desired in the way of realism and fidelity to the New Testament text. Here one loses sight entirely of the fact that Lang is a little too stout or that his voice is sometimes harsh. Here he fills all requirements. People about me both men and women, wept through that terrible act. With what infinite tenderness Anton Lang as the crucified one, committed Miss Ottilie Zwink, as the mother Mary to the loving care of Alfred Bierling as John, the beloved! And who will ever quite forget his great cry, "Eloi! Eloi! Lama Sabachthani!" or the last word from the cross, with the falling forward of that noble head, the fine beard just sweeping his chest? Not I! Not I!

Resurrection Scene Disappointing.

The Resurrection and Ascension scenes did not appeal much to me. They seem anti-climax and artificial. But this is as it should be. Imagine a satisfactory presentation on the stage of the Resurrection of Jesus from the grave—even the Ober-ammergau stage! Any attempt to simulate the supernatural on the stage will fail to convince as it should. The elimination of the angel's appearance to Jesus in the Garden together with the presentation of both the Resurrection and Ascension scenes in tableaux only, rather than as now by acts, would, in the judgment of many, strengthen the play and make the closing scenes truly climactic.

But all this has little to do with Anton Lang, it is not his fault, if to many the last two scenes seem, after the crucifixion, inadequate and anti-climax. Perhaps this too is as it should be. For is not the passion of our Lord most clearly seen on the cross and is it not the hardest lesson the world has to learn—this one of the cross? And since it is in the crucifixion scene that Anton Lang's art defies description and disarms criticism, may it not be truthfully said that his

Christus while not the best acted part of the Passion Play is as great as any man may ever hope to make that lofty role? I think it may.

The Moral Equivalent of War

Some years ago in discussing the question of abolishing war Professor William James, the psychologist, who died recently, pointed out that many of our most admired virtues are developed and conserved by a military social order. There is danger that these virtues will decay if a universal reign of peace is established. If war goes, Professor James said, society must provide "a moral equivalent of war." In what was probably the last article to come from this distinguished scholar's pen he reverts to this idea and further elaborates his meaning. The article is full of suggestion. It is found in the August McClure's. The following is an extract from it:

I do not believe that peace either ought to be or will be permanent on this globe, unless the states pacifically organized preserve some of the old elements of army discipline. A permanently successful peace-economy cannot be a simple pleasure-economy. In the more or less socialistic future toward which mankind seems to be drifting, we must still subject ourselves collectively to those severities that answer to our real position upon this only partly hospitable globe. We must make new energies and hardships continue the manliness to which the military mind so faithfully clings. Martial virtues must be the enduring cement; intrepidity, contempt of softness, surrender of private interest, obedience to command, must still remain the rock upon which states are built—unless, indeed, we wish for dangerous reactions against commonwealths fit only for contempt, and liable to invite attack whenever a center of crystallization for military-minded enterprise is formed anywhere in their neighborhood.

Let me illustrate my idea more concretely. There is nothing to make one indignant in the mere fact that life is hard, that men should toil and suffer pain. The planetary conditions once for all are such, and we can stand it. But that so many men, by mere accidents of birth and opportunity, should have a life of *nothing else* but toil and pain and hardness and inferiority imposed upon them, should have no vacation, while others natively no more deserving get no taste of this campaigning life at all—this is capable of arousing indignation in reflective minds.

If now—and this is my idea—there were, instead of military conscription, a conscription of the whole youthful population to form for a certain number of years a part of the army enlisted against nature, the injustice would tend to be evened out, and numerous other benefits to the commonwealth would follow. The military ideals of hardihood and discipline would be wrought into the growing fiber of the people; no one would remain blind, as the luxurious classes now are blind, to man's real relations to the globe he lives on, and to the permanently solid and hard foundations of his higher life. To coal and iron mines, to freight trains, to fishing fleets in December, to dish-washing, clothes-washing and window-washing, to road-building and tunnel-making, to foundries and stoke-holes, and to the frames of sky-scrapers, would our gilded youths be drafted off, according to their choice, to get the childishness knocked out of them, and to come back into society with healthier sympathies and soberer ideas. They would have paid their blood-tax, done their part in the immemorial human warfare against nature; they would tread the earth more proudly; the women would value them more highly; they would be better fathers and teachers of the follow-

ing generation.

Such a conscription, with the state of public opinion that would have required it, and the moral fruits it would bear, would preserve in the midst of a pacific civilization the manly virtues which the military party is so afraid of seeing disappear in peace. We should get toughness without callousness, authority with as little criminal cruelty as possible, and painful work done cheerily because the duty is temporary, and threatens not, as now, to degrade the whole remainder of one's life. I spoke of the "moral equivalent" of war. So far, war has been the only force that can discipline a whole community, and, until an equivalent discipline is organized, I believe that war must have its way. But I have no serious doubt that the ordinary prides and shames of social man, once developed to a certain intensity, are capable of organizing such a moral equivalent as I have sketched, or some other type just as effective for preserving manliness of type. Though an infinitely remote Utopia just now, in the end it is but a question of time, of skillful propagandism and of opinion-making men seizing historic opportunities.

A New Rule of Syntax

In the Christian Evangelist of Sept. 15, under "Unequally Yoked" is an editorial comment on the following lines from The Christian Century:

It is the Disciples' mission to plead for the practice of union despite our creedal differences on baptism or predestination, or any other question of Scriptural interpretation."

Forsaking the excellent opportunity to approve the much-needed truth in this sentence the Evangelist editor sets himself the task of criticising the syntax of two words and says:

"Is it quite fair and candid to couple predestination along with Christian baptism as subjects concerning which differences of opinion are equally unimportant? Where did Jesus say 'He that believeth and accepts the doctrine of predestination shall be saved? Where is the commission saying 'Go teach all nations, baptizing those who accept the doctrine of predestination? Where is it recorded in the New Testament that those who believed were baptized and added to the church on their acceptance of the doctrine of predestination? Nowhere, of course. Why, therefore should the Christian Century associate a divine ordinance which, in its symbolism of fundamental facts and truths, was made a condition of entrance into church fellowship in the Apostolic church, along with the doctrine of predestination, the acceptance of which, in any of its creedal forms, was never made a command, much less a term of membership in the body of Christ?"

I have had some experience as a teacher and as a humble instructor in the Sunday-school. From this experience I can speak confidently when I say there is no rule of syntax nor warrant of the New Testament for such a method of interpretation as used by the Evangelist editor in reading the Century. The editor of The Christian Century does not say baptism and predestination are equally unimportant, nor is it even suggested in the above quotation. I have read and reread it and cannot find even a hint as to the editor's view of relative importance of these two subjects, nor could the shrewdest method of higher criticism ascertain it from these lines. The only justification for the Evangelist's interpretation and editorial would be a rule of a syntax such as the following: "Two or more nouns used as objects of one preposition are of equal Scriptural importance." I should like to suggest what seems clearly to me to be the meaning of the Century's lines, but shall not presume to do so as I am certain a second reading of the lines themselves will reveal their import.

AN INTERESTED READER.

A
SERIAL
STORY

Donald Graeme

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By
M. A.
FULTON

Chapter XIX. (Continued.)

"It will just be the joy of your kind heart Guphie, to take it to them, and some of your own good scones along with it. We mustn't keep all the good things to ourselves, you know, Guphie. You wouldn't be a Highland woman if you thought so."

"Ye could will the birds frae the bushes, Miss Elsie, wi' the gleek o' yer bright 'een. An' it's no' Guphie that'll try tae hand ye back in yer guid work. Mony's the sad face yer bounty has made bright afore now."

The house was bright with lamps everywhere when Elsie, having first waited on her mother, turned into the lovely dining room. She poked the fire into a bright blaze. How cheery everything looked. Yet she could not help feeling restless and depressed. How daintily Guphie had set the table, and how appetizing the dishes looked. But after all, what difference, seeing she was alone. What a pity someone had not come. She broke off and laughed softly to herself, as she cut a slice of lamb.

"No wonder mother says we're all hypocrites," she thought. "I'd have been quite content to dine off cold turkey today if—no use saying why Elsie."

A ring came to the door. The milkman, she said to herself though her heart was beating fast. Guphie opened the door.

"A gentleman tae see ye, Miss Elsie."

"Show him in here, Guphie."

"Donald!"

"Elsie!"

"What a surprise, Donald, and how delightful. I was just grumbling to myself a minute ago at having to eat my dinner alone. Hang your great coat in the hall. Come away now—this is cozy."

"Cozy? It is delightful. It is paradise regained just to see you again."

"Why didn't you bring Jeanie with you?" (Hypocrite again) she thought.

"I never thought of her. It was not Jeanie I wanted to see, but you, Elsie."

"That's right, oh, I mean to say—of course, I'd have been very glad to see her."

"I think you said the right thing first—nothing could improve on it." They were merry as children. Neither of them ever

had enjoyed such a feast, though they could not have told when it was over whether the lamb had been tender or tough, scorched or overdone. When souls feast there is always a total eclipse of sense.

"And now, Donald, we must go to mother."

"Does she know I'm here?"

"Certainly. Guphie keeps her in touch with everything when I'm not to hand."

"Mother, you know who this is," Elsie said shyly as she preceded Donald into the room. At a glance she noted that her mother's best lace cap was on, and the dear face was shining with pleasure.

"Ye see, I have no hand to gie ye, Donald. But my hert's as sound as ever it was. I'm real glad to see ye, laddie."

"You are good, very good to me, Mrs. Wallace. I scarcely know how to thank you."

"Maybe a kiss would do as well, seeing I have no hand to gie ye." Donald stooped and touched a pink cheek with his lips. Then he seated himself where she could look full into his face. Elsie noted with a thankful heart, that the old pained look had left his eyes. At that moment they were soft and moist with tender feeling. Mrs. Wallace looked steadily at his frank, boyish face, then she broke into a low laugh.

"Your wondering to see me so cheery, lad, lying here like a log, not able to move hand nor foot. But think of the mercy in't. My hert's in right and my mind and my tongue—especially the last." Again she laughed, and her face was lit up wonderful to see.

"I must say I am astonished, Mrs. Wallace. I expected to see a weary looking invalid—tired of everything. But you—you have a light on your face as if your heart was full of joy."

"Aye, that's it, laddie. When there's an illumination within, it must shine out. The same light that led some o' our forefathers through the moss bogs o' Galloway, has guided me through weary ways into peace at last."

"You shame the rest of us," he said quietly.

"Not a bit of it, laddie. When I was your age if I had been told that life would become as it did to me, I would have said I could never bear it. It's best to carry our burdens by the day. When long years of pain

fell to my lot, many a time I would have been glad to leave it all. But now look at the joy that's come to me. Neither pain nor ache. And Elsie to gladden my life, and other friends, too. I'd be worse than an infidel no' to be full of joy and thankfulness."

"I don't wonder now that Elsie is—what she is."

"Elsie's mither has reason tae think she's no' a bad lass." Mrs. Wallace slipped again into broad Scotch, which she dearly loved.

"I quite agree with you, Mrs. Wallace." Donald felt quite at home with her already, yet his heart beat fast and his voice was tremulous as he spoke.

"There now, if you two people begin to flatter me, I'm off," and Elsie tripped out of the room.

"She takes her gift o' reading faces frae me."

"You think she was right, then, to trust me—to believe me innocent of the crime I am suspected of?" He looked eagerly into her face, not ashamed of the tears that glistened in his eyes.

"Yours is not a face to deceive one, Donald. I believe you innocent. Your mither believes you innocent, too lad. Elsie has told me all. Put yer trust in the God o' the Galloway men. Yer righteousness will yet be established, clear as the noon-day. And the dark days ye hae passed through will but make the future a' the brighter."

"God bless you for your hopeful words. I have passed through days of despair that well nigh crushed all hope out of my life. I need not tell you, for I think you know, that life has become more to me since I have known Elsie. Yet I have made a vow and I will abide by it. I will never offer her my name till it is without a stain. If the truth about this forgery be not found out, I will leave my native land forever."

"Be patient laddie. Ye'll na' be needing tae leave yer ain bonnie Scotland."

"It never seemed so dear to me as now."

"I can well believe it." Donald fidgetted in his chair. He opened his mouth to speak, but shut it again. She kept her eyes on his face, waiting. Taking his courage by storm, he asked abruptly—"Did Elsie tell you about John M'Kettridge?"

"Oh, aye Donald, my bairn has nae secrets frae her mither." He hung his head.

"I was a fool at that time."

"Yer a fool yet, Donald." He looked pained, but she only smiled and continued gravely, "What for did ye no' tell yer ain mither and yer guid faither a' about it?"

"You think I ought to tell them? Would it not be terrible pain to them to know of



my folly?"

"There's joy that's bitter, laddie, and there's pain that's sweet. The sweetness o' knowing that ye trust them fully, will bring enough joy tae yer parents herts, tae wipe clean out the memory o' the bit o' youthful folly ye has been guilty o'."

"I'll tell them everything," he said, and his face shone with the light of high resolution.

CHAPTER XX.

An Unexpected Visitor.

It was not often that Mr. Graeme knocked timidly at any door. Naturally straightforward and courageous, his knock usually was an index to his character. But on this particular morning it was weak and seemed to cut itself off short, as if it was not quite sure it had a right to rat-at-tatting at the Manse door at such an early hour in the morning. Mrs. Johnson, the housekeeper, seemed a bit puzzled, too, as she opened the door, and saw Mr. Graeme there, gravity plainly written on his face.

"A guid morn tae ye, Mrs. Johnson, an' guid New Year as weel. Is the meenister up yet?"

"A braw New Year tae yersel,' Mr. Graeme, an' mony o' thim. Will ye step into the study? The maister's there afore ye."

"My word. An' I was hardly touching the knocker for fear tae waken him frae sleep." Mr. Sinclair had heard his voice, and met him at the study door.

"You don't think that I'm going to spend the remainder of life in bed, I hope, Mr. Graeme. I'll need to read up a bit now. Think of the time lost—to say nothing of this."

"It does my hert guid tae see ye growing sa like yersel,' Mr. Sinclair."

"Yes, I have a right to be thankful it has been no worse. I look forward to being able to take up at least part of my work soon. Work is a sovereign remedy, for many of the ills of life. All well at Hopefield, Mr. Graeme?"

"A', bravely, thank ye. But there's anither member o' the congregation in sair trouble this day. I hae cam' tae speak tae ye aboot him. I want ye tae tell me what I oucht tae dae."

"Who is it, Mr. Graeme, and what?"

"John M'Ketridge. His wife drapt deid aff her feet this morn, not an hour syne."

"Her heart has been affected for years. I knew about it, and she was ready to go. A saintly soul. But poor John, reckless John—what will become of him? His love for her was the only thing that restrained him from even lower depths than he has fallen into. I must go at once to see him. Better for

me drive, perhaps."

"You go tae see him, indeed? I wonder at ye, Mr. Sinclair, wi' yer poor bit airm no half healed up yet. Ye'll dae naething o' the kind. But I hae come tae tell ye that I'm gaun tae see him mysel'. I'm senior elder. It's my duty. I hae naething tae dae wi' his reception o' me. I'll tell him I hae been wi' ye, an' o' yer wish tae comfort an' admonish him. But bad as he is, an' ye'll find nae waur, he wouldna expect his meenister to come oot i' the cauld, considerin' yer ain affliction."

"I think I ought to go. Besides, who knows but my loss may touch his heart. None can minister comfort to the afflicted more tenderly than those who are passing under the rod themselves."

"Then who sae fitting tae go tae the hoose o' mourning as David Graeme? If the divine Faither has indeed received me as a son, He hasna forgotten the scourging pairt o't."

"The comforting and the healing will come afterwards, never fear. But about poor John M'Ketridge. I still think that it would be wiser of me to venture going to him. You know—"

"I ken fine what ye're going tae say, that he has been my bitter enemy for lang, lang years. True, but that disna change my duty this day. Sae I hae just cam ower tae request a word o'prayer wi' ye, afore I gang into the lion's den."

Before Mr. Sinclair had time to reply, the old man was on his knees. How the minister prayed for those in trouble; for those who were passing through deep waters; for those in the terrible loneliness of bereavement. Especially for him to whom the voice of earthly love would be silent, forever. That he might be led in his utter loneliness to hear the voice of Divine Love, calling him to a purer life, to the unfailing consolation. He prayed with intense fervor, that the messenger of comfort, might himself fully realize the inwardness of the sublime command: "Love your enemies." When they rose from their knees, tears were running down David Graeme's face. He grasped the minister's hand with a strong clasp, and hurried from the Manse without another word.

Donald came, down from Glasgow by an early train. He had firmly made up his mind to tell his father everything about his dealings with John M'Ketridge. The sooner it was over the better. Jeanie was waiting for him.

"Have you heard about poor Mrs. M'Ketridge, Donald?"

"No, what is it?"

"She fell off her feet, dead, about an hour

ago. Surely she was glad to get away." Donald breathed freely.

"I should think so. They were an ill-matched pair. She was a good woman, while he—the wretch. I don't want to think of him. Where's father?"

"Gone to the Manse."

"What took him there so early?"

"Perhaps to tell him about the death. He wanted to break it softly to him, no doubt."

"Mother will be sorry for Mrs. M'Ketridge. She thought so much of her."

"Yes, but mother thinks as I do. Mrs. M'Ketridge never seemed in her right place. She's there now, I am sure."

Donald went off to the shop. He was standing at the door as his father with bent head came along the road from the Manse. He would have passed on not heeding, if Donald had not stepped outside to meet him.

"Father."

"Oh, is it you, Donald?"

"Will you come upstairs with me for a short time. I have something to tell you." Donald could not steady his voice. He trembled under the rapid glance his father bestowed on him.

"I have waited long, Donald," he said slowly.

"Now your story must bide a wee. My enemy is hungry. I must try tae feed him." Donald grew white as a sheet.

"Father, you're not going to—"

"Yes, I'm going tae John M'Ketridge."

"It was about him I was going to tell you. Could you not wait?"

"The King's business requireth haste. But there, lad, I dinna want tae be onkind. Ilka one o' us has come short betimes. I'll hear ye when I come frae the hoose o' mourning."

David Graeme entered the house of his avowed enemy with downcast eyes.

"Can I see John M'Ketridge?" he said to the aged woman who admitted him.

"He's alone wi' his deid. He's no wanting tae see onybody."

"Tell him it's a message frae Mr. Sinclair. Ye needna mention my name. I'll bide here till he comes. I'm no gaun tae leave the hoose wi'out seeing him." David Graeme walked into the back parlor where his only son had been well nigh led into irretrievable ruin. He pushed the door to without fastening it. Then he turned to the only window of the room and stood looking out. He did not know how long he stood thus when the door opened and he turned round to stand face to face with the man who had once sworn a fearful oath that he would take vengeance on David Graeme.

(To be continued.)



CAPITOL BUILDING AT TOPEKA.



Rhymes to Remember

The Wind.

I saw you toss the kites on high
And blow the birds about the sky;
And all around I heard you pass,
Like ladies' skirts across the grass.
O wind a-blowing all day long,
O wind that sings so loud a song,
I saw the different things you did,
But always you yourself you hid.
I felt you push, I heard you call,
I could not see yourself at all—
O wind a-blowing all day long,
O wind that sings so loud a song,
O you that are so strong and cold,
O blower, are you young or old?
Are you a beast of field or tree,
Or just a stronger child than me?—
O wind a-blowing all day long,
O wind that sings so loud a song!

—Robert Louis Stevenson.

The House That Jack Built

"Mr. Conductor," said little Louise Rhodes, pulling at a gilt-buttoned sleeve, "please tell me a story."

"Bless my life!" exclaimed Captain Sam, of Express No. 55. The train had just pulled out from Newcastle, and as there was a long run without a stop, the tired conductor had dropped into a back seat to rest a bit, when Louise came up and asked for a story.

"Bless my life!" said Captain Sam, "I don't know a story to my name, except 'Here is the house that Jack built.'"

"Don't tell me that," answered the little boy. "I know that myself," and he began to rattle off:

"This is the house that Jack built;
This is the rat that lived in the house that Jack built;

This is the cat that caught the rat—"

"Stop right there!" said the conductor; "that reminds me of something. On my last trip East, as I went through one of the coaches to look at tickets, I found a nice little girl about your size sitting by herself. 'Tickets,' I said, without thinking. 'Mamma has 'em,' says he, and she's gone to get a drink of water. But won't you please take my orange to that little girl back there with the red handkerchief on her head? Her mamma has forgot to give her any."

"I looked for the little girl with the red handkerchief, and saw a poor woman with five children. They didn't have on much clothes. They didn't look as if they had had much to eat, but nobody was paying any attention to them."

"Maybe your mamma won't like you to give away your orange," I said.

"The little girl opened her eyes very wide, and says she, 'Why Cap'n, my mamma just loves me to give things!'"

"All right," says I, and I went back to the little party and gave the orange; and says I, in a loud tone of voice, 'This is from the little girl whose mamma just loves her to give things.'

"An that ever so many mothers pricked up their ears, and presently I saw another little girl bring a box of lunch to the poor children. 'Ah,' said I to myself, this is like that old song about the house that Jack built. This is the cat—" When I got that far a

lady pulled a pretty little cap out of her bag, and, says she, 'Won't you let your little girl wear this tam-o'-santier?'

"I went on singing easy to myself, 'Waere is the dog that worried the cat, that killed the rat that lived in the house that Jack built?' And, sure enough, here was a boy giving something out of his pocket—I don't know what. So went on till those forlorn little chicks had more wings than a few; a—because one—e kind heart gave 'em—er orange. Now, small—y, get off my knee. I've got to ring the bell for the engineer to whistle. Go and see if you can't start another 'house that Jack built.'"—Exchange.

A Boy's Wish

I'd like to be a pirate
And sail the Spanish Main,
If every night when darkness fell,
I could go home again.
And slumber in my little bed,
So cosy-like and still,
Where neither storms nor rolling waves
Might come to do me ill.
I'm brave enough in daytime
On land or on the sea,
And nothing in the world around
Can ever frighten me.
But when the ghosts of Shadowland
Are stealing through the gloam,
Somehow I always want to be
With—mother safe at home!

—Birmingham Age-Herald.

Will Power, or Self--Will

Anna Keeler Maxson.

Harry Ford had managed to secure a scholarship in the famous Blank Academy, and was jubilant over his good fortune. He was a boy of considerable natural ability, and had decided confidence in his own powers. This opportunity, he felt, assured a future in which he could rise to a position of influence. But he confessed to his teacher: "All I'm afraid of is the first year. They say they're very strict, and a fellow is likely to get into trouble at first."

She assured him: "Harry, I believe you have sufficient strength of purpose to help you face such difficulties, and carry you through all right."

"That's just where the trouble is, Miss Conner. They say it's the fellows with too much will-power that get into trouble."

"But, Harry, that is not true will-power. I once crossed the Atlantic when the ship rolled dreadfully, and nearly every passenger was seasick. I was determined not to give in, if it could possibly be prevented; so would rush on deck the moment the least uneasy feeling began, and exercise as briskly as possible, getting my mind fixed on objects of interest, until the uneasiness passed off. In this way I fought it out successfully. One passenger asked me: 'Miss Connor, what do you use to keep from being seasick? We have tried everything any one else recommended, and nothing helped us at all.'

"Why," I said, 'I haven't used anything but my will-power.'

"Will-power!" exclaimed another lady; 'I'm sure no one has greater will-power than I, and it didn't keep me from being seasick!'

"I did not answer, but thought over what I had seen of her. A number of us had come on board the evening before the boat was to sail. Miss Baker had been dissatisfied with the cabin assigned her, and made the steward change her to quarters a trifle less cramped. Next morning, she had settled into her steamer-chair in a sheltered place on deck, and required the deck-steward to bring her meals to her, refusing to go below. In fact, she had expected and planned for seasickness from the first, and it had come. Will-power had not been called into use at all.

"Now, Harry, I have often thought since that many people mistake for will-power what is only a form of selfishness—just the power to assert themselves, and make others grant what they imagine are their rights. No man has true power of will who can not hold himself completely in check when necessary, and keep himself unswervingly to the right course, no matter how difficult or unpleasant others may make it. "But," she added reverently, "such power must come from God. I am glad you have already learned how necessary it is to depend on him."

"Yes, Miss Connor," Harry answered quietly, "I know it's useless to try to keep right without his help."

As he turned to go, so full of hope and ambition, so richly endowed with God-given powers, she watched his confident step, and felt that he might indeed "take" many "a city," if he did not fail of the truer greatness "that ruleth his own spirit."

New Cumberland, West Virginia.

Old Friends

John Rutland.

The little dog drooped what tail he had,
The broken doll fainted away,
And poor Teddy Bear was filled with despair
When the new doll came to stay.
"Oh, have you forgotten old friends?" they cried,
But the little girl didn't hear,
As she cuddled with joy her new-found toy,
And song in its waxen ear.

But the days flew by, and she missed her friends,

Though she cherished the new love, too;
But the waxen girl with the flaxen curl
Played none of the games they knew.
So she hunted around till she found them all,
And they snuggled up close to her breast,
And never a word of reproach was heard
As she whispered, "Old friends are best."
—Leslie's Weekly.

A Gentle Hint

A venerable uncle was celebrating a birthday, and one of his first visitors was his niece, Nellie, aged six. Her greeting was to the point: "Uncle Charlie, I wish you many happy returns of the day, and mamma said that if you gave me half-a-dollar I wasn't to lose it."

Oregon lands aggregating 1,873,280 acres were thrown open to settlement on September 12, under the provisions of the enlarged homestead laws. That brings the total of lands in Oregon, which have been restored to date, up to 11,040,240 acres.

The Daily Altar

An Aid to Private Devotion and Family Worship

SUNDAY, OCTOBER 2.

Theme for the Day.—The Way to God.

Scripture.—Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind and with all thy strength, and thy neighbor as thyself, Luke 10:27.

He that loveth his brother abideth in the light, and there is no occasion of stumbling in him, I John 2:10.

The way to God is by the road of men;
Find they far heaven in near humanity;
Love thy seen neighbor as thyself! Thereby
Thou lovest Him Unseen, who is the All!
—Edwin Arnold ("The Love of God and Man").

Prayer.—Our heavenly Father, we have learned from the lips of our Master and his first disciples the truth that Thou lovest all humanity, and as we also love, we become like Thee. And so we learn to love, because Thou hast first loved us. Make plain to us the pathway of goodwill and helpfulness to each other. Teach us the lesson that when we seek the good of our fellowmen we become like Thee in character and life. And bring us to more intimate communion with Thyself by this participation in Thy virtues. Through Jesus Christ our Lord. Amen.

MONDAY, OCTOBER 3.

Theme for the Day.—The New World.

Scripture.—For behold, I create new heavens and a new earth, and the former shall not be remembered nor come into mind, Isa. 65:17.

And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea, Rev 21:1.

The night is far spent, and the day is at hand, Rom. 13:12.

Ye who bear on the torch of living art
In this new world,—saved for some wondrous fate,—
Deem not that ye have come, alas, too late,
But haste right forward with unflinching heart!
Ye shall not rest forlorn,—
Behold, even now, the morn
Rises in splendor from the orient sea,
And the new world shall greet a new divinity.
—Richard Watson Gilder ("Ode").

Prayer.—Divine Parent, we adore Thee for the life Thou hast given us, and for the blessings by which it is enriched. Our souls grow warm with gratitude at the thought of Thy unflinching kindness to us. Thou hast given us this good world in which to live and work. Yet we look for a better world to come, not alone the heavenly life of holiness and peace, but the new age of hope and betterment, which it was our Savior's purpose to usher in. Help us, O Father, to have a part in the realization and enjoyment of that good time, when Thy will shall be done in earth even as it is in heaven. We ask in the name of Jesus our Lord. Amen.

TUESDAY, OCTOBER 4.

Theme for the Day.—Humanity in the Making.

Scripture.—So God created man in his own image, in the image of God created he him, Gen. 1:27.

Till we all come . . . unto a perfect man, to the measure of the stature of the fullness of Christ, Eph. 4:13.

For these things tend still upward, progress is

The law of life, man is not Man as yet.

—Robert Browning ("Paracelsus").

Prayer.—On this new day we thank Thee, our Father, for the progress we have made thus far in the attainment of the higher life of knowledge and happiness. Every day adds to the debt of love we owe Thee for Thy goodness to us Thy children. Most of all we praise Thee that life is constantly revealing new meanings to us as we conform our lives to the great model presented to us in the life of our Lord. Save us, we beseech Thee, from the danger of being satisfied with the present. May we press on to better things yet to be. And at the last give to us the joy of Thy presence in a world without end. Amen.

WEDNESDAY, OCTOBER 5.

Theme for the Day.—The Wretchedness of Evil.

Scripture.—But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members. O wretched man that I am! who shall deliver me from the body of this death? Rom. 7:23, 24.

Me miserable! which way shall I fly
Infinite wrath, and infinite despair?
Which way I fly is hell; myself am hell;
And, in the lowest deep, a deeper deep
Still threatening to devour me opens wide,
To which the hell I suffer seems a heaven.
—John Milton ("Paradise Lost" IV)

Prayer.—O Thou, who hast made us in Thine own image, and destined us for the highest purposes, we tremble at the danger lest we should fail of our high enterprise, and be lost to the better ends of life. We have no other good beside Thee. Save us from selfishness, from sin and from the death that cannot die. Teach us the amazing breadth and depth of Thy love, that seeks to save to the uttermost. And most of all teach us that our destiny is truly in our own hands, for we determine from day to day the fabric of our characters. Forgive and save us. For Thy name's sake. Amen.

THURSDAY, OCTOBER 5.

Theme for the Day.—The Comfort of God.

Scripture.—O God, Thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is, Ps. 63:1.

Had not his poor heart
Spoken with That, which being everywhere
Lest none, who speak with Him, seem all alone,
Surely the man had died of solitude.
—Tennyson ("Enoch Arden").

Prayer.—It is our constant cause for thankfulness, dear Father, that Thou abidest evermore the Friend and Comforter of every soul that comes to us in trouble and in trust. When all others fail us, Thou remainest constant and kind. When other helpers fail and comforts flee, abide with us and bring peace to our souls. Cast us not away from Thy presence, and take not Thy holy Spirit from us. And let the beauty of the Lord our God be upon us, and establish Thou the work of our hands upon us, Yea the work of our hands, establish Thou it. Amen.

FRIDAY, OCTOBER 7.

Theme for the Day.—Craving a humble Task.

Scripture.—Unto me, who am less than the least of all saints, is this grace given, that I should preach among the nations the unsearchable riches of Christ, Eph. 3:8.

In outskirts of thy kingdom vast,
Father, some little place give me;
Give me the humblest task thou hast;
Let me repentant work for thee.
—Helen Jackson ("Last Words").

Prayer.—Most merciful and gracious God, we confess before Thee our sins and shortcomings, our pride and self-sufficiency. We have dreamed too much of our own place and success. We have craved for ourselves the favored estate and easy task. We ask of Thee a better mind, that with humility we may choose the simpler and more necessary work in Thy kingdom. Among the very many who must labor at quiet and obscure duties give us a useful and contented part. Then we may pray with cheerful and confident mind, "Thy kingdom come." We ask in the Savior's name. Amen.

SATURDAY, OCTOBER 8.

Theme for the Day.—Hearing the Voice of God.

Scripture.—And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak, for thy servant heareth, I Sam. 3:10.

Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I, send me. Isaiah 6:8.

Be of good cheer, brave spirit; steadfastly
Serve that low whisper thou hast served;
for know,
God hath a select family of sons
Now scattered wide thro' earth, and each alone,
Who are thy spiritual kindred, and each one
By constant service to that inward law,
Is weaving the sublime proportions
Of a true monarch's soul.
—Emerson ("Life").

Prayer.—Parent of good, Thou Giver of all blessing, we bring to Thee the record of the week now closing, and ask Thee to purge it of its mistakes and errors, for it has been our purpose to make it pleasing to Thee. Wherein we have failed, do Thou by Thine own forgiving love help us to wipe out the record, by our earnest effort at amendment and our sorrow for sin. And may we ever hear Thy voice calling us to better things, to holiness and to eternal life. Hear our prayer for Jesus' sake. Amen.

It is a great thing to leave this world, and yet I cannot think it a specially frightful thing. True, we make a plunge into the unknown, which is so far appalling, and yet even that is somewhat of a fiction. We do know a great deal about the matter after all. We know Christ, which is to know pretty much everything; we know what he is and can be to us, so that if we knew all about the city and the river and all the paradisaic figures it would not add much to our knowledge. It comes indeed to this, that our plunge into the unknown is plunging into a sea of knowledge—the same we have been sailing in before, only in a coasting way. May God be with you and help you to be lifting your sail gladly.—Horace Bushnell.

Canst thou be the friend and follower of Christ, and not the partaker of his sufferings?—Thomas a Kempis.



AT THE CHURCH



Sunday School Lesson

By Professor Willett

The Great Adventure*

The two parables of the talents and the pounds are much alike, and have been thought by many biblical scholars to be the same, only differently told by the evangelists. But whether the same or different, they both illustrate the fact that the only disciple who has value to the Master is one who has some due appreciation of the great adventure to which he is called by Christ, and who has sufficient spirit to undertake the hazards that belong to the high enterprise.

The work of our Lord in the world is one that calls for all that is knightly and courageous in those who enlist in his service. It is as if he were winning for himself a kingdom by a campaign full of hardship and peril. There are foes to be driven from possession. There are wild beasts to be subdued. There are forests to be felled and deserts to be reclaimed. The high purpose of King Arthur and his table round was a faint and far off symbol of the ideal to which the Son of God summons his people.

THE WORLD OF TRADE.

What then can he do with the faint-hearted and indolent? To achieve the object of his mission to humanity requires the highest fortitude and the most constant devotion. To undertake the work and turn back was to prove unfit for the kingdom of God. To begin and have too little daring to persist was to be marked for the disapproval of the king and the scorn of every lofty spirit. It takes heroes to fulfill the demands of Christ. The men who follow him must be worthy of the great adventure.

There are many ways in which Jesus might have made this truth plain. The most common would have been the figure of a soldier, such as has just been used. That ought to appeal to all the heroic in the soul. But many a man might say, "I am no fighter. My business is not of that sort. How then can I show that I have the spirit to play the great game, and win the Master's approval?" The answer is this parable, whose terms are easily understood by all who have the slightest acquaintance with the world of trade, in which the greater number of the people of our age have their place.

THE PROPRIETOR.

The owner of a large estate, wishing to travel abroad, either to trade or to see new lands, called his assistants and committed to them a considerable amount of wealth with which to do business in his absence. He gave them different amounts, in accordance with his estimate of their abilities. Doubtless, some of them he knew, to be men of courage and shrewdness, whom he could trust to handle his goods to the best advantage. To such he gave large amounts. To others he gave less, as he knew their capac-

*International Sunday school lesson for October 9, 1910. The Parable of the Talents, Matt. 25:14-30. Golden Text, "His lord said unto him, Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." Matt. 25:21. Memory Verse, 29.

ity and vigor. To some he gave only small amounts, either because he knew they were limited in their ability, or because he knew little of their skill.

Then the master went his way, and the various men to whom he had committed the goods began their trading, to increase as much as possible the store received. The talent was a measure of weight, and of course the amount left in the hand of the agents would depend on the kind of money, whether it was gold or silver. But in any case every man had ample chance to make good. All that was necessary was watchfulness, vigilance and something of the spirit of adventure. To be sure there was some danger in the game. Loss was quite as likely as gain, unless great caution was used. But the chance was good, and the opportunity to win the approval of the rich owner of the estate was too good to be missed.

THE COWARDLY AGENT.

Time passed, and each of the agents was making the most earnest efforts to increase the store of goods committed to him. But one of them was timid and anxious about the trust. It was the first time he had ever had a commission from the rich merchant. If he failed in the work now entrusted to him he feared the consequences. There were so many chances to lose what he had to invest that he was scared at the risk. Suppose he should venture his holding and then lose it? The more he thought of it the more nervous he became.

He knew there would be a day when he would have to answer to the rich man for the money he had received. Was it not better to put the amount he had away in some safe place and merely return it, with the statement that he had feared to take the risk? The more he thought of it, the more the hazard of using the money came over him, and his timid soul shrank from the venture. So at last he came to his conclusion. He would hide the money in a secure place and then return it to the owner when he should return. Surely the rich man would be glad to get back his money without loss.

THE BANK.

There was another expedient of which he thought. He could of course put the fund in the hands of a banker, who would give him a small interest on the deposit. But there was risk in that also. The bankers were only private men, merchants of the more successful type, who had gradually begun to borrow and lend in the markets as the result of their successful business ventures in other kinds of goods. There was no adequate security for money so committed in trust. This man knew of instances in which money thus lent had never come back. So he decided not to take even this risk.

All the time the master of the property was absent his agents were busy with their traffic, venturing here, recovering there, not without peril and hardship, but on the whole with success. At the end of the time allotted for the deal they were all in condition to make some sort of a report. All but the man who had feared to take any risk, and who therefore knew the master could not have

the slightest satisfaction in the use he had made of the money. Yet he was busy, as all incompetent people are, making plausible excuses for his failure.

THE ART OF EXCUSE.

It is one of the pathetic things in life that many people expend upon the invention of excuses more energy than would be required to make good on the job. The clerk is given some bit of work to do, and it is taken for granted by the proprietor that nothing more need be thought about it. When the matter is looked into, the work has not been done. But the clerk has a fine line of excuses for the failure. It is wonderful what an artistic turn he can give to his incompetence. But the one thing that the merchant is concerned with is the fact that there was a piece of work to be done, and the man to whom he entrusted it failed to make good. No possible excuse covers up that fact.

So with the rich man. He came back and called his factors in to make their reports. They came, one by one, most of them making clear the fact that they had done well in their trading. They had received different amounts, but the percentage of gain was excellent. Most of them had doubled the amount they had in trust. The master was delighted with their work. To each one he gave some word of commendation. He had been testing his agents as well as increasing his own possessions. "You have done well," he would say. "I gave you a moderate amount of money, and you have doubled it. Next time I shall entrust to you a much greater sum. Meantime I want you for a friend. Come to my home as a guest, and enjoy the good will which you have so richly earned."

RENDERING THE ACCOUNT.

But when the fearful and timid agent came to report, it was a different story. He had nothing to bring but the original amount he had received. But he had a fine line of excuses by this time. First, he understood that the master was a very exacting man, making no allowances for the variations of the market or the chances of failure. Second, he did not feel warranted in taking the risks which he found upon inquiry were necessary in trading at that time. And thirdly, he had proved his honesty by bringing back the entire amount entrusted him, without either stealing any of it, or taking any commission for his services!

If the man had come frankly to his patron and confessed that he was a coward and a fool, there would have been pity and forgiveness for him. But to put on the brazen face of prudence when only lack of spirit had been shown was too much. In fact his effort had been to make out his caution and wisdom at the expense of a master whom he charged with undue severity. No self-respecting proprietor could take such a report from an agent. He had failed in his task, had tried to cover up his incompetence by pretence of carefulness and by unjust insinuations regarding his patron.

THE MASTER'S INDIGNATION.

Who could endure such conduct? The master was justly angry with the cowardly and self-excusing man. His chance had been ample. The same markets in which the other agents had won their increase had been open to him. In doing as he had done he had not

even been honest. He had taken money that in the hands of a thrifty and courageous man would have won return, and had lost all the chance of profit. He had not even returned the sum he had received, for at the lowest rating it should have made the common interest of the bankers. Was such a man to be trusted again with money? By no means. Let the man who had made good take the

added funds, but take the name of the timid and profitless man off the list of future agents. His chance was gone. He was cast out from the list of the friends of the proprietor into the outer darkness of the unprovided and useless. So of all who have not the courage and energy to work at the great task, and play the game in the spirit of the Great Adventure.

churches of each group, usually the largest or most central, the evening meetings will be held under the direction of an evangelist assigned to the group by a committee of the Evangelistic Council. Each evangelist will have with him a thoroughly qualified director of music. In most cases these men are also fine soloists. Upon his arrival he will take charge of the chorus which has been organized by the music committee of the group and the effort of the chorus director will be to co-operate and supplement the work of the evangelist in every way that the power of music is able to do.

It has been found impossible to secure a sufficient number of evangelists of the class desired by the Evangelistic Council to carry on the meeting in all the groups at the same

Christian Endeavor Lesson

BY W. D. ENDRES

Topic Oct. 9: Forward Steps in our Society.
Ex. 14:9-15.

The temptation comes to talk about petty methods in the consideration of this subject. Besides methods and system are of much importance in the doing of any kind of work. With effective system one can multiply his ability to do things many fold. But important as methods are they are subordinate to the great cause in the interest of which they are employed. There is danger sometimes of becoming so engrossed with the methods employed for doing a piece of work that we lose sight of the original object. Perhaps there is no place where we have that more aptly illustrated than in church work. Multitudes of those who work in the church, treat it as if it were an end of itself, when as a matter of fact it is only a means to an end—the bringing in of the Kingdom of God. To a greater or less extent this has been true of the work of the Christian Endeavor workers. We have become so busy with committee meetings and socials etc., that we have lost sight of the great object which they were meant to serve.

If such auxiliaries as mentioned above are not the fundamentally important things, what are? Paul tells us the church is the pillar and ground of the truth. It stands primarily for the spiritual ideals of life. The Endeavor then which has for its object Christ and the church, and which chooses for its field particularly the young in the church, seeks, in the last analysis, to interpret the spiritual life to the young. To realize this clearly and fully, and consciously make every method employed, every social held and every

committee meeting called, contribute directly or indirectly to that end, is the only forward step which any society can take. The society organized around that ideal and working to that definite end with consecrated workers, although of ordinary powers, will make itself felt as a mighty force for righteousness. Without this ideal there will be gropings and misfits, and incongruities constantly. Without it methods cannot be intelligently selected, nor even employed.

But the church is a militant body and the Endeavor must also be militant. Wrong is constantly before them. It must be resisted and fought back, just as the Christian Endeavor did in opposing the exhibition of the moving pictures of the prize fight. This work is of peculiar importance to the Christian Endeavor because the young people are the ones preyed upon especially. To help the young resist these temptations and to provide something to take their places which is attractive and wholesome and spiritual is a great forward step.

Besides all these there are to be found in every community that vast multitude of the young who are unsaved, who seek the gratification of every desire and appetite within their power. For these the Endeavorer must pray and plan just as did the Christ in whose name he is laboring. Seek the acquaintance and the companionship of these young people not that you may become like them, partakers with them in their folly but that they may become like you in the purpose and ideal of your life. Here is the opportunity to live over again the life of our Lord who came to seek and save the lost and who commissioned us with the same great task.



REV. DR. J. WILBUR CHAPMAN.

time. In consequence of this, there will be two series of meetings; about half of the groups will hold meetings for the three weeks beginning October 16; and the other half will have their meetings during the three weeks immediately following, some of the same evangelists speaking at two places and remaining in the city for a period of six weeks.

Not only will there be meetings in the evening, but in some of the groups afternoon meetings will be arranged, probably in another church than the one in which evening meetings are held. There will also be special meetings for men on Sunday afternoon, services for women and special meetings for children. Meetings of this kind are usually arranged after the arrival of the evangelist and in conference with the pastors of his group. In most cities a union evangelistic meeting is held in each group on Sunday night. In some places the various churches have also their regular service, and in others not. In this matter is being left for the pastors of each group to decide. The same plan is being carried out here with reference to the prayer meeting which most churches hold on Wednesday nights. Groups that desire to have evangelistic meetings on that night will do so.

Dr. J. Wilbur Chapman supervises and directs the work of his entire corps of helpers. The plan is for Dr. Chapman to conduct meetings in three large centers, one on the south side, one on the north side and one on the west side. He will remain for two weeks in each place. A committee of the Evangelistic Council has the matter of auditoriums in hand and are endeavoring to secure in each of the three centers a large building that is at the same time centrally located and suitable for the holding of the

(Continued on page 20.)

Chicago's Altogether Campaign

The Laymen's Evangelistic Council, which brought Dr. R. A. Torrey, the evangelist, to Chicago three years ago, and Gipsy Smith last year, has planned for this city in the approaching Chapman-Alexander Simultaneous Campaign, the most comprehensive and far-reaching religious movement that has ever been attempted in any great city. Instead of one large meeting in a great auditorium in a central location, there will be between twenty-five and thirty meetings every night, three to twelve churches uniting in each meeting. The meetings are to open October 16 and will continue for a period of six weeks, closing before Thanksgiving.

Evangelistic campaigns of this kind have been held in many large cities of the United States, Philadelphia and Boston being the largest. Several months ago the Evangelistic Council invited Dr. Chapman to come to Chicago to direct a great series of meetings of this kind, and since his acceptance plans have been formulated and are being carefully worked out for conducting the most far-reaching city religious movement that the world has ever seen.

The Chapman-Alexander Campaign is under the auspices of the Laymen's Evangel-

istic Council, so that the arrangements are in the council's hands. The officers of the Laymen's Evangelistic Council are: H. P. Crowell, general chairman; Wm. A. Peterson, treasurer; Frank L. Wood, recording secretary; Andrew Stevenson, general secretary and George C. Lazear, executive secretary.

Four hundred churches will co-operate in these meetings. In planning the campaign all the churches of the city were formed into groups, each church of every group receiving an invitation to co-operate with the others of the same group in holding a series of union meetings simultaneously with the other groups throughout the city. The chairman of the group, who is one of the pastors, is called a convener. The pastors form what might be called an executive committee for the group. There are five working group committees, made up of one man from each church of the group. The chairman of this committee is a member of the general committee for the entire city, which has a chairman appointed by the executive council.

Fifty groups of churches are arranged for. There will probably be others organized before the meetings begin. In one of the

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EDITORS

CHARLES CLAYTON MORRISON.

HERBERT L. WILLETT.

CONTRIBUTING EDITOR

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Church Life

—It is not one day too early to make arrangements to go to Topeka.

—Chicago Disciples and those in this vicinity will note the advertisement of the special train on page 2.

—No doubt delegates from the east will take this train with us. We sleep Monday night and have half of Tuesday for social visiting on the train.

—The word "delegates" above should remind us that this is to be a delegate convention in a sense. The constitution of the American Society will be enforced by the President this year for the first time.

—This means that every church may send one delegate and an additional one for every hundred members up to five. No church may have more than five delegates.

—See that these delegates are appointed next Sunday morning, and given proper credentials.

—If your church appoints the pastor give him a purse to take his wife along.

—But do not let anybody get the notion that the convention is for delegates only. It will be as much for everybody as our great conventions have ever been.

—Have you ordered your Bethany Graded Sunday-school supplies yet?

—If you are a little late send in your order at once and the New Christian Century Co. will surprise you at the speed with which it will be filled.

—Many of the best and largest schools of the brotherhood are adopting the Bethany Graded Lessons this fall.

—The business office just now informs the editorial office that there is every likelihood of doubling previous business in Bethany supplies.

—Put your school in the front rank by giving your scholars and teachers the best Sunday-school literature ever published.

• • •

Leon V. Stiles has resigned at Hot Springs, Ark., and entered the evangelistic field.

The meetings in progress at the church in Hiawathh, Kans., are being well attended. Five additions thus far.

A series of services are being held in the church at Pittsburg, Kans., under the leadership of Lowell C. McPherson.

The First Church, Springfield, Ill., will celebrate its seventy-sixth anniversary October 2. Charles Clayton Morrison will preach the anniversary sermon.

John McD. Horne, pastor of the Highland Park Church of Christ, Des Moines, Iowa, is resigning his pulpit, to take effect October 1.

The district convention of churches was held Monday and Tuesday, September 26, 27, at New Berlin, Ill. The church made splendid preparations to entertain a large number of delegates.

A re-opening service in the Franklin Circle Church, Cleveland, Ohio, was held Sunday, September 18. "The Church in the Community" was the sermon subject by the pastor, W. F. Rothenberger.

G. E. Thompson is in an evangelistic campaign in the second Church, St. Louis, Mo. Bible-school is largest in history of church, reaching beyond 350 mark. Forty have been added in fifteen days.

Two persons were added to the church at Dixon, Ill., recently. This church is to the fore in all good work, observing Church Extension next Sunday, and Rally Day October 2. S. Ellwood Fisher is the pastor.

John L. Brandt, of St. Louis, has accepted a call to the West Side church, San Francisco, and will begin on January first. S. J. Myers, of Kansas City, has been secured to preach until that time.

The work at Lawton, Okla., is progressing well under the leadership of A. R. Spicer. Twelve were added last Sunday, making a total of eighty in the last six months at the regular services.

The congregation of First Church, Milwaukee, Wis., has extended a unanimous call to J. H. Craig, pastor at Logansport, Indiana. It is not known as yet whether Mr. Craig will accept the call.

John Roland, pastor of the church at Webster City, Iowa, has resigned his work that he may complete his theological studies in Drake University. The church regrets to lose this popular pastor.

The Second Church of Terre Haute, Ind., will begin a revival October 9, to continue four weeks. Geo. J. Ruth, the minister, will do the preaching and Charles E. McVay of Hardy, Neb., will have charge of the music.

The work on the new church at Hastings, Neb., is progressing in a satisfactory manner. Enough of the face brick have been laid to show that the building with sand stone trimmings will be one of the most beautiful church edifices in central Nebraska.

Gary L. Cook, of Indianapolis, state superintendent of the Sunday-schools, will

hold a Sunday-school institute in the Christian Church at Cambridge City, Indiana, September 20, 21 and 22.

The First Christian Church, Lincoln, Neb., will observe Rally Day, September 25. The church has been thoroughly renovated, new furniture replacing the old. The Sunday-school expects to have more than one thousand in attendance. Harvey H. Harmon is minister.

A. Lyle DeJarnette, pastor of the First Church, Santa Cruz, Cal., will close his work there with September. Mr. DeJarnette has not announced his plans for the future, but it is reported he is thinking of going to Southern California.

The Sunday-school of the church at Higginsville, Mo., issued a unique announcement of their annual rally Sunday, Sept. 25. The invitation was a fac-simile of a telegraph blank and was addressed to "A good worker" and signed by the superintendent, F. H. McCord.

F. W. Emerson, the secretary of the Southern California Mission Board, was the permanent chairman of the State Convention of the Prohibitionists held at San Jose on September 6 and 7. He proved himself a splendid parliamentarian and also made one of the best speeches at that gathering.

P. J. Rice, pastor of the First Christian Church of El Paso, Texas, has arranged the following subjects for the four Sundays beginning September eighteenth: "The Sunday-school in Modern Life," "What is the Bible?", "Men for Men's Work," "A Man's Religion," "A Call for Service," and "The Christian Ideal."

The Christian churches of Carroll county, Indiana, held a union all-day basket meeting in Williamson's grove. An organization was effected for the purpose of unifying the church work and the following officers were elected: J. Frank Smith, of Flora, president; Louis Crum, of Rockfield, vice-president, and N. Ziilich, of Flora, treasurer.

F. N. Calvin, of St. Louis, has accepted the unanimous call of the First Church, Warren, Ohio, to the pulpit made vacant by J. E. Lynn's removal to Pueblo, Colo., some months ago. Mr. Calvin has been for a number of years one of the most faithful pastors of the brotherhood. He is well fitted to the important work upon which he enters.

President E. C. Sanderson, of the Eugene Bible University, has been granted a leave of absence of several months which he will spend in study at the University of Pennsylvania and abroad. A. F. Sanderson, his brother, pastor at Huston, Texas, will have administrative charge of the University in his absence.

The Christian churches of Wabash County, Indiana, recently held their annual convention. The sessions were very largely attended by representatives from all the churches. They elected the following officers for the coming year; Frank G. Carpenter, president; George T. Smith, vice-president; Thomas Hardman, treasurer; E. F. Daugherty, secretary.

S. G. Buckner preached his farewell sermon at Elkhart, Ind., on Sunday, September 18, having resigned there to accept the pastorate at Ashtabula, O. During Mr. Buckner's pastorate of more than two years, the church membership has greatly increased. The Sunday school has an enrollment of over four hundred, with an attendance in the men's class of 100.

The Central Church, Des Moines, Iowa, will celebrate its fiftieth anniversary October 9. Prior to the Sunday services a four days' series of "camp fire" services will be held.

The beautiful house of worship has been re-decorated throughout. Finis Idleman, the pastor, has done a remarkable work in this down town center and is projecting still greater things.

Walter Scott Priest, of the Central Church, Wichita, Kans., was honored by an invitation to deliver the Labor Day address in Riverside Park, which he did to an audience of about 2,000 laboring men and their families. The address was well received. On the Sunday evening before he preached a sermon in the Central Church on "Christianity and the Social Crisis," which was heard by many laboring men.

The church at Rocky Ford, Colo., will hold a "Home Coming" service Oct. 2. F. W. Collins has been pastor there since June 1, coming from Garnett, Kans., where he completed a three years' ministry. Mr. Collins is a vigorous preacher, thoughtful and spiritual. The church at Rocky Ford was founded by W. T. Morrison, father of Editor C. C. Morrison, less than ten years ago. It has grown into a substantial and efficient congregation.

L. W. Spayd, pastor of the church at Franklin, Ill., has resigned his pastorate and is moving with his family to Stuttgart, Ark., where he has real estate interests. Applications for the pastorate may be addressed to Henry Duncan, Franklin, Ill. The Franklin Church lost one of its aged members this last week in Mrs. Elizabeth Brown. Several were unable to attend the state convention on account of the funeral services.

Robert Graham Frank, pastor at Liberty, Mo., recently preached the sermon at a union service held with the Baptist church of that town. Mr. Frank declared that two churches were sufficient for Liberty. He advocated the immediate union of Baptists and Disciples. This congregation received and bade goodspeed to Dr. and Mrs. Wakefield, their living-link missionaries in China, at the services Sunday, September 18.

A telegram from Ben N. Mitchell, pastor at Litchfield, Ill., says that C. R. Scoville is holding a meeting there with 252 accessions in seventeen days of invitation. The large tabernacle, built especially for the meetings is too small to hold all the people on Sunday nights. Special delegations are coming in to the meetings from towns surrounding Litchfield. Special enthusiasm seems to prevail over the women's meeting and the boys' meeting. Mr. Mitchell highly commends all of Doctor Scoville's assistants.

The Andrew County, Missouri, Christian Mission Society, composed of nine churches, met at Bolckow, September 16 and 17. The meeting was well attended. C. M. Chilton, of St. Joseph, delivered the convention address on the "Present Crisis." State Superintendent of Sunday-schools J. H. Bryan, gave helpful talks on the graded Sunday-school. The following officers were elected for the coming year: F. C. McCallon, president; Mrs. White, vice president; R. E. Musgrave, secretary and treasurer; W. S. Dray, county superintendent of Sunday-schools.

The work at Corning, Iowa, continues to move in the right direction. Since last report, the church has been painted, papered, wood work, seats and furniture refinished and additional electric light provided for the choir. The building now presents a very attractive and pleasing appearance without and within. The work is all paid for and a balance in hand to be applied on further improvements. Two were received at regular services recently. Evangelist C. E. Chambers of Ottumwa and helpers, Mr. and Mrs. F. T. Sturtevant, began a meeting September 18. O. W. Winter is the minister.

Dr. B. B. Tyler celebrated the forty-ninth anniversary of his ordination on Sunday, September 11, in the South Broadway Church, Denver, Colo. He told his people that one year later, at his fiftieth anniversary, he would preach the sermon of his life! At that date he intended to resign the pulpit of South Broadway, and he served notice that they need not present him his resignation before, for he would not accept it! Dr. Tyler passed through Chicago last week on his way to the Centennial celebration of the First Church of Disciples in New York City. He preaches at the dedication of this new house of worship next Sunday morning. C. L. Organ, of Iowa, is to conduct a meeting in South Broadway Church on Dr. Tyler's return to Denver.

At the First Christian Church, Bloomington, Ill., Sunday evening, Edgar DeWitt Jones will begin a series of addresses on "Six Sundays in Europe," as follows: September 18, "A Sunday in Ireland." September 25, "A Sunday in Edinburgh." October 2, "A Sunday in London." October 9, "A Sunday in Paris." October 16, "A Sunday in Venice." October 23, "A Sunday in Rome." Preceding the delivery of these addresses there will be a helpful devotional service with a ten-minutes Scripture study by Mr. Jones, as follows: September 18, "The First Psalm." September 29, "The 19th Psalm." October 2, "The 12th Chapter of Ecclesiastes." October 9, "The Seventh Chapter of Matthew." October 16, "The 15th Chapter of Luke." October 23, "The 17th of John."

The First Church, of Fresno, Cal., has decided to establish a Mission Sunday-school in another part of the city; and for that purpose has called a man to take charge. This church is already a Living-Link in the Foreign Society, supporting Mrs. Wilson at Bolenge; also in the Home Society, supporting, Chas. L. Beal, in Fresno. This new venture will make the second Living-Link in the Home Society—and marks this church as one of the leading missionary churches in the Brotherhood. No public offerings are taken for any of these—the two Home Living-Links being supported out of the regular treasury, the same as the pastor. The foreign support is given through individual pledges taken by the missionary treasurer. Sermons are preached of course, but no cer-

tain day is set apart for special effort. Ray O. Miller is the pastor of this church. Last year the entire offering to missions and charity was \$1,360.

A committee appointed by the Oklahoma Christian Convention met in Chickasha, September 15, at the call of the president, A. P. Johnson, to draft a new constitution for the convention. G. Lysle Smith, pastor of the Christian Church of El Reno; R. A. Spicer, pastor of the Christian Church of Lawton; Dr. Charles P. Brown and A. P. Johnson were the men in charge of the work. The new constitution will be framed by this committee and will become effective before the next state convention. During the past year there has been considerable trouble from the fact that the entire power of the convention of the state lay in the hands of the president of the body. The constitution provided for this and at the last convention in Tulsa an effort was made to remedy this condition. It was ruled by that body that a new constitution be drafted and adopted.

Adam K. Adeock, in August, closed his ministry of nearly three years in Fairfield, Ill., and, after two week's vacation at his old home in East Tennessee, began at Carbondale, September 11. During his service in Fairfield, 150 were added to the church, and sixty-five at other congregations in Wayne County where he held meetings, making 210 in all. He has constantly stressed the Sunday-school, with the result that it has more than doubled and all the schools of Wayne County have received a new impetus. He led in a great Rally Day, when there were 1,200 present and \$150 in the offering, whose influence was widely felt. Carbondale is a larger field, where he hopes to double his usefulness; and though keenly sensitive to the pain of separation from his friends and helpers in Fairfield, he goes to his new work with expectant faith and growing enthusiasm. While on his vacation Mr. Adeock preached at Park Street Church, Knoxville, Tenn., in the evening of August 29; at his old home church at Thorn Grove, Tenn., both morning and evening, September 4; and at Rome, Ga., Thursday night, September 8. He reports the work doing well at all these places.



FIRST CHRISTIAN CHURCH, TOPEKA.

The superintendent of city missions, Brooklyn, N. Y., writes the following: "The work among the Russians has been of increasing interest during the past month. From thirty to sixty-five, mostly men, were present at each service and all entered most heartily and reverently into the services, which lasted for one hour. This growth and general interest, in this work indicates the possibilities before us. August 28 they held a special meeting of their church and chose John Johnson as their minister. Mr. Johnson is well qualified to do an effective work, with the help of several of their brethren co-operating with him, who are efficient workers in the cause of Christ. September 4, two Russians united with the Humboldt Street Church as a result of Mr. Sandler's work. They are both excellent fellows and are proving a great help to the work at this point. The great problem we face is the securing of efficient workers to carry on the work among this people. The only way open to us is to educate some of the young men for the work. We have a young Russian, devoted member of the church, of splendid natural ability and would make a constant worker among his people. If any one would like to help in the education of this young man, for the ministry, I should like to hear from him. Mr. Wittchem is getting a splendid hold on the work at Ridgewood Heights. September 5, they held a baptismal service, using the ocean for their baptistry, and again September 17, three were baptized."

Water From the Rock

I am not a Unitarian. If I were I should be in a Unitarian pulpit. I could not be a Unitarian because I do not simply revere, I worship Jesus Christ as God; but I am concerned not with the things wherein we differ—that fight was fought some time ago. I am concerned with what we have in common, and I confess with immense gratitude my indebtedness to the great body of illuminating, inspiring literature on such common affirmation as the Fatherhood of God, the Brotherhood of Man, the Reality of Spiritual Communion, the Supreme Moral Law and the Future Life. I turn to the Unitarian section of my little library for clear thinking as naturally as I turn to the Roman

Catholic section for the glow and passion of devotion.

During my Southampton ministry a dear old lady who had been somewhat disturbed by a sermon of mine on the Eternal City came to remonstrate gently with me, saying that I had too many gates, though I took the number from Revelation! "You make heaven such a big place; but there is one thing," she said, "you can't make it big enough for Unitarians." I did not argue with her. I do not argue with old women of either sex or any age. But after tea I took a much used book and read a few passages from it. "What do you think of that?" And her face was transfigured as she replied, "It is lovely." "The author is dead now." "Ah, then, he knows it is all true now, doesn't he?" "I hope so," I answered. "This was written by Dr. James Martineau, the Unitarian." I had been reading from "Hours of Thought." Then I read extracts from Hamilton Thom's "Christ the Revealer" and from Stopford Brooke's "God and Christ" and some other things of Dr. Brooke's which positively amazed her. She made me read several times his prophecy of the "closer union" "that shall be ours if only we hold fast to the few spiritual truths which assume as their father-truth that God is and that he loves all men and women with the love omnipotent for their salvation which he embodied in Jesus Christ."—Rev. T. E. Ruth, in *Christian World Pulpit*.

Chicago's Altogether Campaign

(Continued from page 17.)

meetings. The two weeks of meetings conducted by Dr. Chapman in each of the three great sections of the city are not to conflict with the group meetings.

Dr. Chapman has with him as his own director of music, Charles M. Alexander, who is known the world over as a man who can make more people sing who do not want to sing, than any other person living. In Dr. Chapman's personal party there is also Robert Harkness, the Australian, who is a wonderful accompanist, and one or more very talented soloists.

At the present time Doctor Chapman is in Great Britain with Mr. Alexander, making a conference tour of England, Scotland and

Wales. They will arrive in the United States about October 13 or 14 and will come immediately to Chicago.

A feature of the simultaneous campaign are meetings of almost every character. There will be noon meetings in one or more theatres, Doctor Chapman conducting one of them. There will be a series of quiet hour meetings in the morning in certain churches in residential sections of the city, besides meetings in factories, special visits to institutions when requested and services in prisons when these are permitted. It is probable that permission will be asked of some of the



MR. CHARLES M. ALEXANDER.

large department stores to hold a brief service for the employees at noon on certain days.

Including the directors of music, the special pianists and special workers, the entire evangelistic party who will participate in the simultaneous campaign will number more than eighty persons. Thirty-seven evangelists have been engaged, some of whom will remain through the entire period or six weeks. Fully half of these men are pastors of churches and have been granted leave of absence for three weeks in order to have charge of meetings in one of the groups. The men are being drawn from all parts of the United States and are men who by natural



THE GOVERNOR'S MANSION AT TOPEKA.

ability and special training are peculiarly qualified for evangelistic work. The men in the party who are devoting all of their time to evangelistic work, have in past years been pastors and know a minister's difficulties and problems.

Emotional preaching is to be avoided, and those who expect any spectacular performances on the part of Dr. Chapman, or any of his party, will be disappointed. The men are coming to Chicago to preach the plain gospel of Christ, and by straight-forward preaching and an earnest effort, will endeavor to impress the people of Chicago with the obligation they are under to live straight, clean Christian lives. In other cities the great simultaneous campaign conducted by Doctor Chapman have resulted in a wonderful spiritual and moral uplift, and have frequently created a religious atmosphere that has impressed the entire city.

Englewood's Anniversary

The Englewood Church, Chicago, observed the twenty-fifth anniversary of its founding Sunday and Monday, Sept. 18 and 19. Enthusiastic congregations filled the house on Sunday morning, afternoon and evening. In the morning the pastor, C. G. Kindred, preached the anniversary sermon, in the afternoon a historical and reminiscent service was held. In the evening C. C. Morrison, preached. Monday afternoon a missionary meeting under the auspices of the C. W. B. M. was held and Mr. Randall of Jamaica spoke. That evening a large assemblage came together to hear C. C. Morrison speak on the significance of the World Missionary Conference in Edinburgh. The Englewood church deserves to be called great, an adjective applied so recklessly elsewhere. It is a solid, close-knit, spiritual, and harmonious congregation. Mr. Kindred's long pastorate has greatly endeared him and his wife to the entire membership. There is a fine spirit of sacrifice in the congregation voiced in the evening prayer of the pastor that, "if there were heavy burdens to be laid upon our Chicago brotherhood the Englewood Church might be given the heavy end." Such praying accounts for the proverbial generosity of this congregation in all missionary and civic enterprises. One remarkable fact in connection with the ten year pastorate of Mr. Kindred is that no revival meeting has been held save a quiet one last spring. The growth has been steady and firm. The church now has about 700 members.

A. W. Taylor's Departure

It is with sincere regret that we announce the departure from the Chicago field of A. W. Taylor, editor of the Social Survey, in The Christian Century. During his pastorate of a year and a half at Irving Park church, his enthusiasm and high ideals for the development of his church, particularly along institutional lines, have been a source of inspiration to his fellow-workers in Chicago. These ideals have assumed concrete form in the building of an annex to the church. This will house the gymnasium and greatly increase the Sunday school facilities. When it is considered that of the forty-five accessions to the church during this pastorate, about thirty have been young people, the wisdom of this line of development is seen, for no church could set itself to a worthier calling than to train the energy of these young people, and thereby raise up a strong church for the morrow. That the missionary interests have not suffered by development along the institutional side is shown by the fact that with an active membership of only two hundred, about eight hundred dollars has been raised for missionary causes, an example to some of our larger congregations.

Mr. Taylor has accepted the chair of social service and Christian Missions at the State University, Columbia, Mo., in connection with the Bible College established there by our Missouri churches. The work will be along the line of instruction in sociology and the history and success of missions. Added to Mr. Taylor's many years of study in this field, he is just fresh from a summer abroad, where his study of social conditions, particularly in Ireland, will give him fresh insight into the problems of humanity. We wish Mr. Taylor the happiest results in his new line of endeavor, and are glad that our readers will still have the benefit of his discerning articles.

"Lest We Forget"

Let every one remember that this is the last month of the missionary year, and that the books of the American Christian Missionary Society will close September 30.

Many churches, and among them some of our "Living Links," have not sent their offerings. Splendid gains have been made thus far. It remains for the friends of home missions to promptly remit all offerings and the highest tide in receipts ever reached by the A. C. M. S. can be reported at Topeka.

GRANT K. LEWIS, Secretary.

Dedication at Evanston

The Evanston church is located on the north shore in a suburb which is the home of much of the wealth and culture of Chicago. The town has Northwestern University as its leading educational institution.

Our church was planted here fifteen years ago, long after the other churches of the town had come to large strength and usefulness. It has had an able ministry from the first, E. W. Darst, Dr. E. S. Ames, A. L. Chapman, Dr. E. V. Zollars, Prof. Wallace Payne and W. D. Ward being our ministers. The first nine years were spent in halls. About six years ago, the church bought a vacant mission building belonging to the Congregationalists. This building, however, was a mile from any transportation line and located in the extreme corner of town among the foreign-speaking element.

The present location is within four squares of every form of transportation. Two of the best streets of the town mark its corner. The lot is 100 x 150 and cost \$5,000 and is worth much more. The present building is constructed of vitrified brick with a solid cement entrance and cost approximately ten thousand dollars. The auditorium will seat three hundred and fifty people comfortably.

The basement is high and dry and is the home of the social activities carried on by the church.

The Evanston church has only a little over a hundred members. Yet they are in possession of this splendid property with only their church extension encumbrance of six thousand dollars and the first annual payment on that provided in pledges. The church carries an annual expense budget of twenty-five hundred dollars. All of this is being done



ORVIS F. JORDAN, PASTOR AT EVANSTON.

with a membership that does not number one single wealthy man in it.

The church has definitely adopted the ideal of making itself a laboratory of social experimentation and social service. For the third year a short-hand night school is being maintained to give ambitious young people of the town a chance. A kindergarten is maintained through the day. The church has its own printing press for the use of its boys and upon this press all the printing of the church is done. The young men organize each year for athletics and the young women give frequent dramatic entertainments. Other plans are on foot to make the church the center of useful neighborhood activities.

On dedication day, Oliver W. Stewart was master of ceremonies. He was at his best both in preaching and in money raising. At the morning service, a new communion ser-



NEW CHURCH AT EVANSTON, CHICAGO.

vice was used for the first time and at the evening service the formal act of dedication took place. In the afternoon, every prominent minister of Evanston was present and each denomination was represented by a speaker. Dr. McElveen of the Congregational church declared that he admired us for our name and for our message of Christian union. He pronounced most denominational names too narrow and said he would rather wear the name of Christian than any other. The ministers out did each other in expressions of cordial sympathy with the plea and the purpose of our church in Evanston. Dr. Willett was present to respond in his usual felicitous way. He explained the attitude of progressive Disciples and deplored the failure of some among us to measure up to the plea which had been so praised by our visitors. The services of the day brought many of the prominent citizens of the town to visit us. The church was full all day and the shifting audiences made it possible for us to reach in a single day not less than six or eight hundred different persons with our message.

The Evanston church now faces a bright future united in membership and optimistic in spirit. They have built the present building on the rear of the lot as a Sunday school building and parish house. They hope that it shall not be long until they may undertake the construction of the sanctuary proper.

To Topeka From New York and New England

Leave N. Y. via D. L. & W. Monday, Oct. 10 at 1:45 p. m.; arrive Chicago 5:31 p. m., Tuesday. Leave 9 p. m. via Rock Island (same station); arrive Topeka 12:30 noon, Wednesday 12. Return fare from N. Y., \$57, (\$54.30 if ten travel in party). Sleeper return, \$16. For further information address the writer, Park and 17th Sts., East Orange, N. J.
L. N. D. WELLS,
Com. of N. Y. Ministerial Assn.

(Why not start a day sooner and go with the Christian Century train See advertisement on page 2.—Editors.)

To All Secretaries

There will be an informal meeting and luncheon of the State and National Secretaries' Association at Topeka, Kansas, on the evening of the first Monday of the national conventions. Please notify Geo. E. Lyon, Topeka, if you will attend in order that he may be able to make proper preparation.

J. FRED JONES, Sec.

Bloomington, Ill.

Christian Endeavor Program at Topeka

Music in Charge of W. E. M. Hackleman.

6:30—Christian Endeavor Rally and Roll Call of the States, Conducted by Guy M. Withers, of Kansas City.

7:30—Devotional Service, led by F. E. Day, Fall City, Neb.

7:45—Address by Claude E. Hill, National Superintendent.

8:00—Address: "The Christian Endeavor Society as a Factor in Religious Education," by Henry B. Brown, President of the Valparaiso University.

8:30—Address: "Good Citizenship," by Hon. Champ Clark of Missouri.

On Friday evening, Oct. 14th, at 5:00 o'clock, a conference of all state superintendents will be held at the Throop Hotel. All state superintendents are urged to attend this conference.

Front Rank Standard

We have to date (September 21) issued 132 Front Rank certificates in twenty-two states as follows: Kentucky, Iowa, Indiana, Oregon, Illinois, Colorado, Nebraska, California, Texas, Ohio, Florida, Missouri, Tennessee, District of Columbia, West Virginia, Oklahoma, Pennsylvania, Arizona, Montana,

Idaho, New Mexico. New Front Rank schools for the week are: Macedonia (Fayette Co.), Ky., S. D. Miller; Ghent, Ky., R. O. Williams; Mayfield (First), Ky., W. H. Brizendine; Mackville, Ky., W. J. Raybourne; Bowling Green (Tenth St.), Ky., O. P. Roemer; Latonia, Ky., A. E. Pitsenberger; Springfield, Ky., W. A. Wolfe; Madisonville (First), Ky., H. K. Anderson; Cane Run (Burgin), Ky., Geo. Clayton; Salvisa, Ky., Miss Margaret Clemmons; Bethlehem, Ky., Clifton Prewitt; Glendale, Ky., W. O. Allen; Danville, Ky., W. H. Salle; Lawrenceburg, Ky., J. M. B. Birdwhistell; Maysville, Ky., J. W. Brodner; Little Rock, Ky., L. A. Soper; Gravity, Iowa, Alice Long; Paris, Ill., Geo. W. Brown; Silverton, Ore., W. C. Andrews; Palacios, Tex., J. J. Williams; Belen, New Mex., J. Wilburn Rose. Less than one month remains before the closing of the 1910 Front Rank campaign. Applications must be in by October 10. Send your application to your state superintendent at once and join the Front Rank list.

ROBT. M. HOPKINS,
Bible School Secretary,
A. C. M. S.

Eureka College Letter

Eureka College opened last week with a fine attendance. The old students are back in large numbers and we have many new faces. The spirit of the student body and the increase in attendance warrant us in pursuing the campaign for the enlargement of the college with increasing vigor.

At the state convention, held in Springfield last week, Eureka College certainly received her share of recognition. It is pretty generally conceded in Illinois that Eureka College is about the liveliest we have in the state. This is a very encouraging aspect of our proposition. The sentiment has been completely transformed within the past two years. All of the old-time friends of the college are rallying as never before, besides we are making new friends constantly.



DRAKE UNIVERSITY AND CAMPUS

Drake University is twenty-nine years old, has eleven buildings devoted exclusively to school purposes, employs more than 150 instructors, and has an annual attendance of more than 1,800 students. The University is located in the best suburb of "Beautiful Des Moines," with easy access to every point of educational and religious interest in the city. Library facilities are unexcelled in the West, living expenses are moderate and opportunities for remunerative employment are unusually good. School is in session throughout the year.

THE COLLEGE OF THE BIBLE

The Bible College of Drake University was established at the opening of the school in 1881. It is

Free from the limitations of man-made creeds and sectarian domination; has a faculty of earnest scholars, each an expert in some branch of Bible study; maintains that spirit of loyalty to Christ which leaves the mind free to "prove all things and hold fast to that which is good"; has organic union with a large and rapidly growing university and affords an opportunity of hearing in lecture or recital many of the most famous world characters. Des Moines is an educational, artistic, industrial and religious center.

MEDICAL MISSIONARIES

Drake University has more Medical Missionaries in the field than

any other of our schools. No other institution in the Brotherhood offers the advantages to be found at Drake University. The College of Medicine of Drake University is standard by every test applied to such institutions. The training of the medical missionary in the College of Liberal Arts, the College of the Bible and the College of Medicine assures the best preparation for complete service.

Scholarships for Bible College Students

Free scholarships are provided by the university and its friends for all students preparing for the ministry or the mission field.

OTHER COLLEGES

College of Liberal Arts
College of Law
College of Medicine
College of Dentistry
College of Education
College of Fine Arts

For announcement or other information concerning the work of any one of these colleges, address

Drake University, Dept. E, Des Moines, Iowa

The endowment fund is growing and we have set our goal for commencement next for the completion of the \$125,000 proposition now before us. We have quite a bit of the money promised and it is very largely a matter now of getting those who have made up their minds to help us to come in at once.

More than one hundred churches took the offering on Education Day last year and we will undoubtedly double the number this year. Education Day observance has been growing in favor for the past four or five years, but by far the largest number took the offering last year. Of course, it would be easy to say that the churches of Illinois could settle this educational problem for us by a single offering, but we have to take into account the fact that we have not been developing an educational conscience, and this is the chief thing before us at this time. H. H. PETERS.

American Missions

There are many people of true heroism in the home mission field. We recently learned of one man in his zeal to establish a church in a new community has been trying to sustain himself on \$20 per month. Of course, this has caused great sacrifice. He has an opportunity to enter railroad service at \$100 a month but he has determined to do "this one thing." It is because of such faithful men as this "on the firing line" that the kingdom has occupied new fields and advanced speedily in every section.

Salt Lake City church will enter upon an evangelistic campaign immediately following the Topeka convention. C. R. Neal will do the preaching, assisted by Frank Huston.

The church at Dunkirk, N. Y., recently closed a series of meetings with L. C. McPherson as Evangelist. These meetings did much to advance our cause in this eastern community. R. P. McPherson is the pastor.

The outlook for Arizona work is splendid. J. W. Mitchell of Kentucky takes our work at Tucson and G. W. Thompson of Cincinnati, is at Tampee. The members of our Arizona board expect to attend the Topeka convention.

Henry F. Lutz, our Atlantic Coast evangelist, is scheduled for a meeting at Mountain Church, Maryland in September; Whitney Avenue, Washington, D. C., in October; Swampscott, Mass., in December; Harrisburg, Va., in January and Syracuse, N. Y., in February. As these meetings will probably run from four to six weeks, his time is practically spoken for until April. If the American board could secure the money another evangelist would be placed to labor in this ripe field of the east.

Our work in the eastern states has progressed quite satisfactorily during the year just closing. The annual reports at the conventions of Eastern Pennsylvania, New England, Maryland, Delaware and District of Columbia, and West Virginia, contain many items of great cheer. A visit to that greatest of the world's mission fields, New York City and contact with the brave men and women who are faithfully standing by their posts and using every opportunity to advance the kingdom inspires us with courage and zeal to bring reinforcements to this army of occupancy marching against the citadels of Satan's stronghold, the American city.

GRANT K. LEWIS, Secretary.

Notes From the Foreign Society

The Foreign Society occupies Thursday, October 13, at the Topeka convention. The board of managers meets in the First M. E. Church on Tuesday, October 11, at 3:30 p. m. The life directors and the executive committee constitute the board of managers.

The books of the Foreign Society close

September 30. All offerings should be in by that time so that proper credit may be given. We urge that everyone co-operate in the gathering together of all possible receipts. Last year September was a great month. The receipts were \$80,000. Let us not fall behind this year. Send all offerings to F. M. Rains, Box 884, Cincinnati, Ohio.

The Sunday-school at Monieka, Africa, has 2,000 pupils in attendance. Canton, Ohio, had better look out, their African brothers are a close second. Monieka is the point on the Bosira River, 250 miles above Bolenge. They have not yet had a resident missionary. Timothy Iso, the native evangelist, is in charge. The missionaries visit this point as often as possible. The town of Monieka has 10,000 inhabitants. Our church there has 200 members.

The China mission reports their greatest year. 145 baptisms and 45,000 patients treated by the medical missionaries. They also report great advances in Bible study and Sunday-school work.

Steps have been taken to establish a union medical college in Nankin, China. It is proposed to train native Christian doctors in this school. The Chinese have no medical science. The medical missionary from America can only reach a limited number of people. The native, Christian physician will have a large part in the future redemption of China. If the union is consummated, the different Protestant missions in Nankin will unite and establish a strong institution. Our missionaries will choose the finest young men from our missions and send them there for training.

The Foreign Society is planning a great campaign of mission study this year. Last year the Society sold over 7,000 books. No one can measure the value of such a campaign of mission study. Two books by our own workers will be used this year. "Break-Down Chinese Walls" by Dr. Elliott Osgood of Chu Cheo, China, and "Bolenge" by Mrs. Eva N. Dye of Africa. Many other volumes are also available. The fall months are good for starting mission study classes.

The following earnest appeals for equipment come to the society from the missionaries: \$10,000 to hold and equip the newly granted station at Lotumbe, Africa; \$10,000 for a hospital for Dr. C. L. Pickett at Laoag, Philippine Islands; \$6,000 for a Bible College building at Nankin, China, for A. E. Cory's work; \$3,000 for a kindergarten building at Akita, Japan. The Akita, Japan missionaries have pledged \$600 toward the new kindergarten. The Japanese mothers have pledged \$250, and another Japanese friend has offered as much as the mothers gave. This splendid generosity ought to stir up the people in the homeland. \$3,000 for Doctor Drummond's hospital at Harda, India; \$3,000 for a chapel at Manila, Philippine Islands; \$3,000 each for missionary homes for C. B. Titus, Chao Hsien, China, J. C. Ogden, Batang, Tibet, F. E. Hagin, Tokyo, Japan, and Dr. Paul Wakefield, Chao Hsien, China. These are fine investments for the kingdom. J. E. Tisdale and wife, of Kentucky, have just given \$5,000 for a hospital for Dr. Elliott Osgood of Chu Cheo, China.

There is nothing so costly as success. As the work grows the needs multiply. Buildings and other equipment must be provided. This fact should be borne in mind by all the friends of the work.

W. R. Hunt, of China, writes that this has been his greatest year in evangelism. He is very happy in his work. He is entering his work in Wuhu full of joy and love and peace.

Two friends of the society in Akron, Ohio, have just pledged \$5,000 for a much needed mission press and equipment at Vigan, Philippine Islands. S. J. COREY, Secretary. Cincinnati, Ohio.

USE THE ELECTRICITY

Of Your Own Body

To Regain Health

Electricity moves every muscle and performs every function of the body and of the organs. These facts are proved by Andrew McConnell through his Science of Human Electricity.

Electricity run into a muscle contracts it—the negative current expanding—the positive contracting, and it is the constant contraction and expansion of the vital organs which keep up their normal functions.

Take the stomach for example—it is the continual contraction and expansion of that organ which produces Peristaltic Action (churning movements) and prevents fermentation of the food. Again, the attraction from the blood of the elements which form the gastric fluids is an electrical process and does not exist when this power is not present.

Then take the intestines—it is their contraction and expansion which pushes the waste matter on and out of the system. Once recharge these organs with sufficient electricity and they function perfectly. There can be no further trouble from Constipation, which is a most annoying and dangerous complaint.

The Heart is an Electrical Pump—the positive current contracts that organ and forces the blood out and into the great arteries to circulate to the remotest parts of the body. The negative current expands the heart and draws the blood back into it through the veins. Thus the circulation is compelled to be poor and imperfect where these currents are not sufficiently strong.

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